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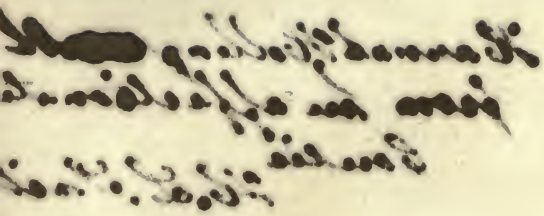

LOAN STACK

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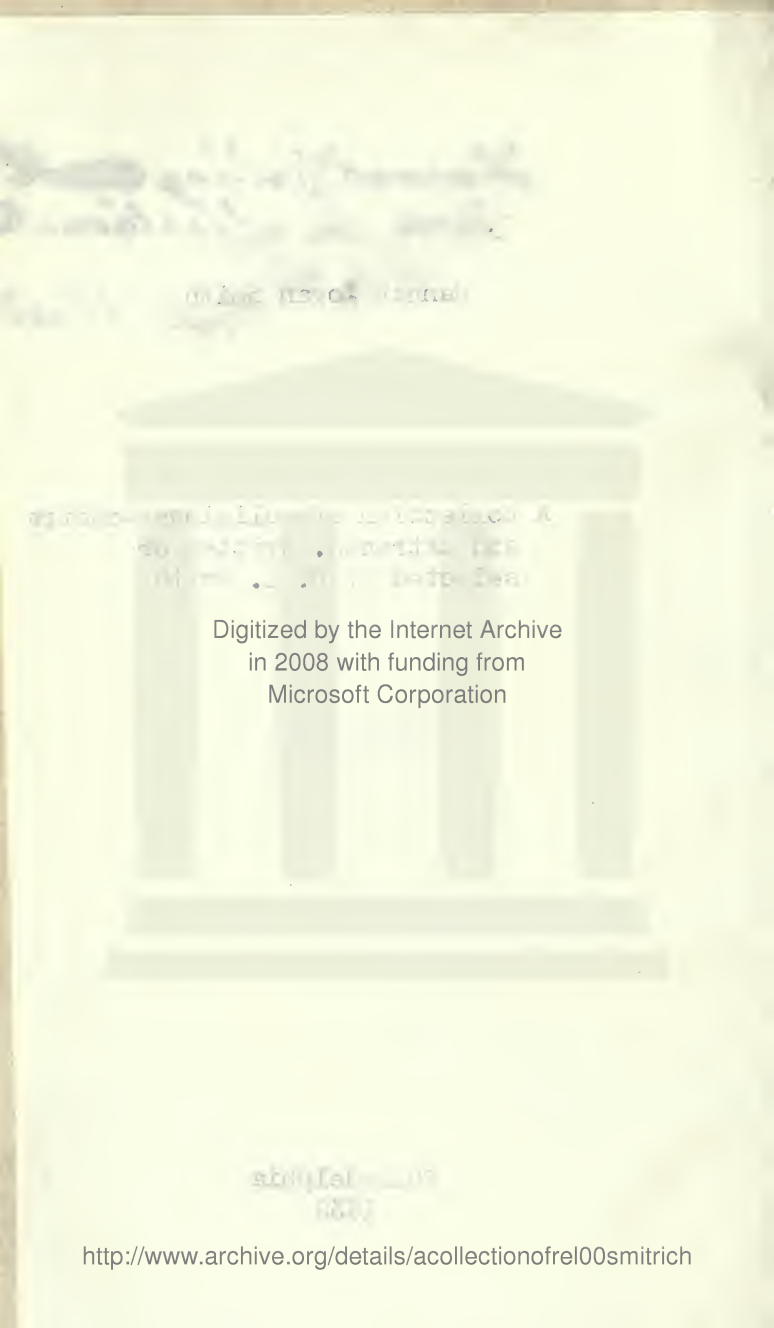
Hannah Logan Smith

A Collection of Religious Memoirs and Extracts. Written or selected by H. L. Smith

Philadelphia
1839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PREFACE.

Dear Children:

I present to you a volume containing a short memoir of your father, and some account of several persons in some way or other connected with our family. There are also many extracts from books of a religious tendency, which I was induced to copy from a hope that they might, by the Divine blessing, be made of use to some of you when I can speak to you no more. I trust that there is nothing in the book which will give offence to any one, however differing with me in religious opinions; for it is in truth my belief that God is no respecter of persons, but that in every nation they who fear Him and walk in the path of duty by the support of the Holy Spirit, will be accepted through the Atonement of our blessed Lord.

Although it is not so material in a book which is more of the nature of a manuscript, not being intended for sale or general circulation, yet it may be well to state that when I first thought of printing, it was merely to make a few more copies of the memoir of my beloved husband, there being but a single one remaining. It then occurred to me to add the testimony concerning my dear friend Deborah

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Darby, and I went on from time to time to add other matters which I thought might be useful, till the book has grown to its present size. While it has been in progress, several changes by death and marriage have taken place. The decease of the greatly respected Deborah Logan, and the marriage of my daughter Esther to Dr. Wistar, are noticed in another part of this book; but I may here mention the marriage of my husband's grandaughter, Margaret Wharton Smith, who was married on the 8th of 11th month, 1838, by Henry J. Morton, an Episcopalian Minister of the Gospel, to George Harrison White, son of Thomas H. White.

I trust that nothing has been omitted which ought to have been here, although this may have happened, as the work has been long in hand. If it be so, it is not intentional, but the contrary, and I hope no one will think there was any want of respect or affectionate attention.

I offer to you, dear children, the contents of this little volume, conscious that I have prepared it in much weakness and infirmity, but hoping that you will receive it and read it with a teachable spirit; for it will then, whatever its defects, be blessed to your improvement. It may, at a time not very remote, be a memorial to you of your affectionately attached mother.

Hannah Logan Smith.

Philadelphia, 4th Month, 1839.

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A Testimony from Shropshire Monthly Meeting, for Deborah Darby.

Many Friends having applied for copies of the following Testimony, Friends of Coalbrookdale have printed a few, for their satisfaction. In passing it through the press, they have no other view, than to economize time, and labour, and to secure correctness of copy. Though printed, it is not published. Into whosever hands, therefore, the following sheet may come, they are requested to consider it as being only a substitute for manuscript communication.

Coalbrookdale, 6th Month 22nd, 1810.

"The righteous," it is written, "shall be had in everlasting remembrance;" and it is important to survivors, to retrace their steps, and to commemorate their conduct; whether, as continued memorials of the Divine power, and goodness, or, as additional waymarks to succeeding generations. Hence, we are induced to give forth the following testimony respecting our dear deceased friend, Deborah Darby.

She was the daughter of John and Hannah Barnard, and was born at Upperthorpe, near Sheffield,

in the county of York, on the 25th day of the 8th month, 1754.

She was, naturally, of a sweet and amiable temper, and, in her youth, of a lively, active disposition. In early life she was frequently favoured to feel the overshadowings of Divine regard, and was led to seek opportunities of retirement, wherein she was often melted into tenderness. This practice of frequent religious recollection, having proved to herself of unspeakable advantage, in tempering the vivacity of her own sprightliness, and in checking the emotions of youthful vanity, she was often, in after life, concerned to impress it upon her friends, and especially upon the youth. Her care in this respect was uniform throughout her life. Often, when surrounded by companions innocently cheerful, her vigilant mind would withdraw from less important subjects, and would gradually attract others to a more excellent communion.

She was married to her friend Samuel Darby, in the 8th month, 1776, and resided with him for some time in London. Her husband returning into Shropshire, they settled at Coalbrookdale, and in the 5th month, 1779, she appeared in the ministry. Experiencing a growth therein, she was concerned to travel, and in the year 1782, she received a certificate to visit the families of Friends within Gracechurch-street monthly meeting, and for some other services. A dedicated servant in the cause of her Great Master, she was willing to spend and to be spent in the service of truth. She repeatedly visited most parts of this kingdom, Scotland, and Wales, with many of the islands appertaining thereto. Three times she visited Ireland, and once she performed a religious visit to Friends in North America.

Being abundantly endowed with the love of the gospel, her line of service was not confined to our

own society, but she was much led to those of other denominations, amongst whom her labours were generally acceptable. She was frequently concerned to visit those in prison, and we have reason to believe that her dedication herein was particularly comfortable to some under condemnation.

When not employed in services abroad, she was diligent in attending meetings for worship and discipline at home. She was also zealous in animating others to a due discharge of that duty; and she endeavoured, as far as her power and influence would extend, to furnish the means of attendance to as many as were unprovided therewith. Solicitously attentive to her religious duties, yet was she not unmindful of those which are relative and social. As a daughter, a sister, a wife, and a mother, she was alike tender and assiduous. As a mother, she was particularly desirous that no improper indulgences might injure her offspring. Often, also, she was concerned to inculcate upon parents the great importance of education, and the necessity for early vigilance, whereby the first shoots of an evil propensity are discovered and suppressed. Concerned for the temporal and spiritual welfare of all, she was especially solicitous for the comfort of the poor, and increasingly desirous that a due proportion of her outward substance should be expended on their behalf. Meek, humble, and patient, she was not apt to take offence, and cautious not to give it; and it may be truly said, that she exemplified in her conduct the gospel she was commissioned to preach.

Her last journey, with certificate, was undertaken in the spring of 1808; at her return from which, in the autumn of that year, she appeared to be considerably unwell, and exhausted by fatigue. During the winter her debility continued, if it did

not increase. In the spring of the following year, she found a concern to attend the quarterly meeting for Bristol and Somersetshire, held at Bristol, from whence she went, for the benefit of her health, to Bath. While there, her illness much increased, and she was removed to the house of her brother and sister Fowler, at Milksham. There she was detained for some weeks, and about this time, as appears by a date affixed, penned the following remark: "I have had some precious seasons of Divine overshadowing, during my illness, which have been better than all the cordials administered by my medical attendants."

From this attack she so far recovered as to return into Shropshire, where she was favoured to experience a little revival of strength, and was enabled to get out to meetings once in the day, and also frequently to minister acceptably therein. In a memorandum written at this period, she says: "I think it is a mercy to be enabled to get out to our morning meetings, in which the love of God often flows in my heart towards the people." In another she says, "Was engaged in supplication, after a deep exercise in spirit;" and further adds, "I am sometimes strengthened to speak well of his name, who lives and reigns, and is for ever worthy. I have cause to be thankful for strength being granted to sit with my friends, though often in much poverty of spirit."

As the winter approached, she found it necessary to confine herself to the house, and from the commencement of the present year chiefly to her own apartment. The following extract from her memorandums describes her experience at this time. "I have little to remark, my allotment being often in suffering as to the body, and low in mind; yet can say, God is good, and a strong hold in the day of

trouble." After recording the death of a friend in the ministry, her memorandums conclude with this paragraph: "Thus, the church is stripped of its pillars: may the Great Lord of the harvest be pleased to raise up and send forth more faithful labourers!"

This expression, or one similar, she repeated at different times during her illness: "If I can be of any service to my friends, I am willing to live; otherwise I had rather go." She also said, "Unless the Lord had some further service for me to do, I could not wish to stay much longer, I suffer so much; but all in His ordering is best." Being in great pain of body, she said, "It would be a great favour to have a little ease; once more, before I leave you, I should like to be a little cheerful; for I have nothing but the pains of the body to make me otherwise."

When a friend said to her, "I wish thou couldst get a little sleep," she replied, "I do not want sleep; I want to get to a better country." At another time she said, "The Lord is altogether able to endue with patience if he pleaseth." Becoming very sick, she added, "This is a bitter cup, but I have drank many a bitterer cup than this; it is trying to the tabernacle, but I have no conflict of mind." Being much exhausted by seeing her children, grandsons, and some other relations, she said to a friend who sat beside her, "The Lord be praised! he is wonderfully good even now." About three days before her death, she said to a friend who inquired if she had any thing further to say to her; "I have dropped counsel as I passed along, and perhaps that makes me to have less to do now." A friend observing that she was an example of patience, she replied, "Sometimes, as I am helped." When in extreme pain of body, the evening before her death, a friend who thought she had asked for something, said, "Can

we do any thing for thee?" to whom she replied in the words of the apostle, "Rejoice evermore, and in every thing, give thanks;" and shortly afterwards, "The Lord's will be done!" Her mind seemed to be engaged in supplication for some time after this, but her articulation could not be understood.

She died on the 14th day of the 2nd month, 1810, and was buried the 22nd of the same, in Friend's burying ground at Coalbrookdale, aged about fifty-six years, a minister about thirty years.

Read and approved at our monthly meeting for Shropshire, holden at Shrewsbury, the eleventh day of the fourth month, 1810, and on behalf thereof, signed by

Sarah Darby.
Lucy Darby.
Hannah Barnard.
Rebecca Darby.
Ann Dickinson.
Hannah Darby.
Susannah Appleby.
Elizabeth Ogden.
Ann Dearman.
Mary Young.
Ann Clarke.
Margaret Phillips.
Sarah Enock.
Lucy Robinson.
Esther Holtham.
Hannah Younge.
Hannah Bradley.
Rosannah Robinson.
Robert Barnard.
Barnard Dickinson.
Francis Darby.
Joseph Reynolds.
John Reynolds.
Thomas Reynolds.
Edward Simkin.
Joseph Enock.
Robert Enock.
George Morgan.
Benjamin Morgan.
Thomas Graham.
William Boycott.
Samuel Simkin.
William Stanly.
Richard Collins.
Newman Cash.

[Our beloved D. D. had an aunt, Rachel Wilson, who paid a very acceptable visit to Friends in America some years preceding her niece's visit, whose name and services I have heard my family speak of with great interest and acceptance; her home when in this city, was at my grandfather Joshua Fisher's; under the same roof dear Deborah and Rebecca mostly staid, at my uncle S. R. Fisher's, with whom she crossed the ocean from England, towards whom, as also with his valuable wife, H. F., there was a close, lasting friendship, (likewise with my parents and our united families,) which I am induced to mention as a record, that it is good to entertain the Lord's children and people, when they are thus dignified, dedicated, and clothed, as these devoted servants were, with the blessed power of truth; and their *consistent*, humble walking, was remarkably edifying and exemplary, as many can testify. Their mission being that of love and persuasion, particularly to the youth, towards whom their ministry, I trust, was blest, being a precious visitation extended toward those of this description.

And desirable it is by the faithfulness of individuals many more may be engaged to "publish with the voice of thanksgiving and say unto Zion, Thy God reigneth."

So wisheth and prayeth one who has in gratitude remembered, and commemorated these mercies.

Nothing can be more just than this, that the particular affections of "reverence and love" towards "good characters" are natural to all those who have any degree of "goodness in themselves"—and there are few persons so lost to every right feeling, as not to be sensible of a certain degree both of admiration and attachment towards such characters. But the truth of this remark is still more clearly proved by

every man's experience in social life. It is the temperate, the just, the self-denying, and the merciful—it is those who are ever ready to sacrifice their own ease and comfort for the benefit of others, who obtain the esteem even of general society; and in the narrower circle of the private family, these are the characters who are sure to attract the largest measures of love. Virtue, indeed, has often been the object of scorn and persecution, both in public and private life, because wicked men cannot bear the light which detects and condemns their own conduct; yet there is something in the mind of man which compels him to confess her excellence; and no sooner are we ourselves imbued with any measure of her influence, than we feel a corresponding regard for all those who follow her guidance, and obey her laws. "We own and feel the force of amiable and worthy qualities in our fellow-creatures," and can we be insensible to the contemplation of perfect goodness?

When the religion of Jesus has become influential in the mind, christianity brings God very near to us. He meets the perception of his reconciled children in every flower that blossoms, in every star that shines, and in every cloud that floats across the sky. They find him in daily, hourly contact with themselves, in his providential mercies, in his parental care.

We may now advert to a principle of much practical importance—that the love which good characters excite in the minds of men, who have "any spark of goodness" in themselves, is always accompanied by a desire to imitate the patterns which they admire and approve. What person can find his best affections drawn forth by noble and generous characters in the history of his country, without feeling some ardent wishes to act on the same princi-

ples of virtue and charity? The force of example is felt even in large communities; and goodness, under the divine blessing, is often diffused in society, through the tendency, so common amongst men, to imitate those of their neighbours who are the objects of their regard. The same principle applies with redoubled force to the domestic circle. When we are instructed and comforted from day to day by the good conduct of our dearest friends, it is impossible for us (if our minds be in any degree under a right influence) not to desire, and almost impossible not to endeavour, to be of the same mind, the same character. This indeed is a test by which we may try our love; for if such a desire is strange to us, we may rest assured that our affections have never been rightly excited. There is something in the inmost feelings of every true believer, which responds to that precept, "Be ye holy, for I am holy." Enamoured with the beauty of the Holy One of Israel, and panting after a resemblance to his righteous attributes, he bends the whole force of his soul to the race of holiness; and behold, he becomes a new creature in Christ Jesus; he puts on "the new man, which after God is created in righteousness and true holiness." Thus is the love of the christian towards that Being, in whom all loveliness dwells, graciously rewarded by a daily increasing resemblance to the highest object of his regard.

"For God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face (or person) of Jesus Christ."

Now, as the christian character is gradually formed in obedience to the precepts of Jesus, and after his example, the image of God is renewed in the soul.

It appears, then, that when there is any spark of goodness in men, their love and regard is naturally attracted by virtuous characters: The more the child is strengthened in his moral principles, the more he will love the parent in whose conduct those principles are displayed; and further goes to evince how important thus that the christian should be watchful and diligent in maintaining his communion with God!

H. L. S.]

A Testimony from the Monthly Meeting of Shaftesbury and Sherborne, in the County of Dorset, respecting REBECCA BYRD, *of Marnhull, deceased.*

[Sent by William Foster, a respectable minister from England, to H. L. Smith.]

It having pleased the Lord to take from amongst us our beloved friend, REBECCA BYRD, we think it right to give forth the following testimony respecting her.

She was a woman that feared the Lord from her youth, and, in her love to Christ, she took up her cross daily, denied herself, and followed him. She was remarkable for the constancy of her faith in the immediate teaching of the Holy Spirit, and was deeply attentive to its intimations, during the course of her walk in life. It was given her to build on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; and we believe that he, in whom she trusted as her strength and her redeemer, was with her to the end of her days.

As a minister of the gospel of the grace of God, she was sound in doctrine, weighty, and scriptural. We believe her to have been faithful to her calling, and patient in waiting for the renewing of the Holy Ghost; and both in her early dedication, and in advanced life, careful not to move, either in her travels abroad, or in the appointment of meetings, or in the exercise of her gift generally, without an evidence of the quickening virtue of the Spirit of Christ putting her forth, and engaging her in his service. Unity amongst the believers was espe-

cially valuable to her. She was constant in her friendships, and to the poor in her own neighbourhood she was kind and considerate; and, in proportion to her means, which were never very abundant, she endeavoured to administer to their relief, even by abridging herself of some personal comforts.

Our dear friend was the daughter of John and Jane Young, of Shrewsbury. In her very early years she was the subject of serious religious impressions, which were sometimes induced by the ministry of friends who visited her father's family, and at other times by the immediate influences of Divine love.

We have received but few particulars of that period of life which elapsed between her childhood and the twenty-fourth year of her age, about which time she was awakened to deep religious thoughtfulness, and to a sense of many transgressions. The hand of the Lord was heavy upon her for a season. She sought in prayer for restoration to his favour; and very earnest was her engagement of mind, that in all things she might be brought into conformity to the Divine Will. She was gradually drawn into separation from her former companions; and in her waiting before the Most High, she had clearly to see that He was preparing her for the work of the ministry. A prospect of this line of religious service had, it appears, been opened to her in childhood; but whilst her mind was occupied with youthful vanities, it had been much obscured. Being subsequently humbled in the presence of her Lord, and in great measure crucified to the world, the call was renewed, and she was made willing to obey the requiring. Her first appearance in the ministry was in 1784, in the twenty-sixth year of her age. In this dedication of herself to the service of Christ, she not only enjoyed the unity of friends, but was

also favoured with that peace of mind which had become precious to her above all other things. She was very soon engaged to travel abroad in the work of the gospel; and before the close of that year, she became the companion of our beloved friend Deborah Darby, in a visit to the principality of Wales. They were closely united in the fellowship of the gospel of Christ; and from that time to the death of our said friend, in 1810, they were, with little intermission, employed in the same service, visiting most parts of Great Britain and Ireland; and in the year 1793 they were engaged in a visit to Friends in North America, in which arduous service they were absent three years.

In the year 1800 she was married to our dear friend William Byrd, of Marnhull, and became a member of this monthly meeting; and in company with her husband, subsequently to the decease of Deborah Darby, she continued to make proof of her ministry, not only in our own society, but also extensively among those of other denominations, in various parts of this nation, Scotland, and Ireland. Her ministry was exercised in much watchfulness, and deep humility; and its tendency was not only to gather the people to Christ, that he might become their Saviour from sin, but that, taught of him, they might be brought to a clear understanding of the spirituality and peaceableness of his kingdom. Having passed through many conflicts of spirit, and being kept alive to a sense of her own infirmities, she was prepared to sympathize with those who were in temptation, and tried with doubt and discouragement. To the weary, the heavy laden, and those who were in tribulation and depression, it was often given her to speak a word for their comfort, and the strengthening of their faith.

Whilst attending the yearly meeting of 1829,

she was seized with an affection of apoplexy, from which she was so far restored, as to be frequently and acceptably engaged in her own meeting, and in our monthly and quarterly meetings, in the attendance of which she had, during her health, been very exemplary, and eminently serviceable.

For about two years previous to her decease, she was tried with much bodily suffering; and although confined at home, and living in a situation much secluded from intercourse with friends, it was evident that her love to the cause of Christ, and her interest in the welfare of our own society, and the progress of true religion in the world at large, were in nowise abated. For the youth amongst us, she had long felt an affectionate and ardent solicitude; and it might be truly said, that she had no greater joy than to behold the children of her friends walking in the truth. Her concern for our young people is so fully expressed in the following paper, which, though without date, appears to have been written in the course of her illness, it is thought desirable to insert it.

"Often, very often, of later time, when not well enough to move amongst my friends as heretofore, my mind has been led to remember some of my younger friends with earnest desires that it may please my Heavenly Father to extend his gracious visitations to their souls, even as he was mercifully pleased to extend them to my soul, when young in years, so that all within me was bowed under the sense of his mercy and love in calling me, an unworthy creature, who had often turned a deaf ear to his secret wooings and strivings—in calling me into a straight and narrow way, even the way of the cross; which for a season was bitter to me, and I was ready to conclude I never could yield my neck to such a yoke. But oh! his boundless goodness

in softening and melting my heart, until it became willing to obey, and cheerfully submit to be accounted a fool amongst my former associates; and when this submission was brought about, then to fill my mind with a sense of his goodness, so that I could joyfully follow him in that way, which before had appeared so narrow that I had considered it impossible to walk therein. The sense of the love and mercy which was at that day extended to me, humbles my spirit while I record it, and raises living desires that the same gracious power may so draw, and so strengthen many minds in this day, as to enable them to forego every pleasant picture, or creaturely prospect, and to leave all that is behind; and in simplicity of heart to yield to the secret intimations of the Heavenly Visitant, who would deal bountifully with them, and make them lambs of his pasture and sheep of his fold; clothing them from time to time with every requisite for the warfare unto which he is pleased to call them. And thus servants and handmaids will be raised up to succeed those who may be shortly called from works to rewards; some of whom, though now much unfitted for active service, can thankfully acknowledge that they have not served a hard master; and therefore strong are their desires that a succeeding generation may wisely give up their names to be enrolled as advocates in his blessed cause."

Her state of mind at this time may be inferred from the subjoined extracts from her private memorandums.

"Tenth month 19th, 1832.—Serious thoughts of death almost constantly attend me, night and day; yet death does not appear in prospect to have any sting. I hope this does not arise from stupefaction, though much mental weakness is my companion,

but from a humble trust that mercy and peace await me."

"Twelfth month.—O that I could sing of mercy and judgment, as some have often done! But I am poor and empty; yet my heart craves good. Help, Lord! if it be thy will, and suffer me not to despair, however tried; for I have loved thee and thy truth, even from a child. Oh! that in old age I may not forget thee, who wast the dew of my youth, and my helper in time of trouble.

"Third month 12th, 1833.—Since the twelfth month last, I have been wholly confined to the house, and much to my chamber and bed; with great pain both day and night: many of the latter have been nearly sleepless. O that I could be satisfied that patience has had its perfect work! One only knows my conflicts of mind and body—may his compassion not fail."

Her sufferings continued to increase, and she was often afflicted with very acute pain, and at times involved in mental conflict, by the withdrawing of that sense of the presence of her Saviour which had been her joy and song in the course of her christian pilgrimage. In this time of trial, her faith did not fail; she cried unto the Lord in prayer, and we believe her prayer was granted, and that He to whom she desired to commit the keeping of her soul, in his ever-watchful care and love, was with her, and assisted her endeavours to stay her mind on him. One evening, when very ill, and thinking that perhaps she might leave this state of being before the morning, she wished her friends to know that, although her sufferings were very great, she did not murmur; neither had she a murmuring thought. Speaking of her religious service, she frequently said, that she knew of nothing that she had left undone that was required of her, and that she felt no

condemnation. And on another occasion, sending a message to one for whom she was religiously exercised, she said, "Tell her," alluding to her own state of mind, "it is all peace within, and I am waiting to be wafted away to the Lord Jesus, where I wish her to come to me." Within half an hour of her departure, though it was not considered by her attendants that her end was immediately at hand, her husband, who for many weeks had been confined to his chamber, with much weakness, was assisted to her bed-side. On enquiring how she felt herself, she said she had no pain of mind, the pain of the body only, and that "her peace was made." She spoke but little after this interview, and quietly expired on the morning of the 24th of the 5th month, 1834, in the 76th year of her age, and was interred at Marnhull, the 1st of the 6th month. A minister about fifty years.

Read, approved, and signed in our Monthly Meeting, held at Shaftesbury, the 31st of 3d month, 1835, by men and women Friends.

At a General Meeting for Dorset and Hants, held at Poole, the 2nd of the 4th month, 1835—

The foregoing Testimony, respecting our beloved friend, Rebecca Byrd, has been read amongst us; and this meeting, in lively remembrance of the consistency of her christian conduct, her humility and watchfulness, and the faithfulness with which she laboured amongst us, and her devotedness to the cause of our Lord and Saviour Jesus Christ, to the end of her days, cordially unites therewith.

Stockwell Common, 8th of 8th month, 1793.

Dear friends:*

Your intended voyage to America on religious

* Deborah Darby and Rebecca Young.

service, being noticed in the Yearly Meeting of women Friends in London, and the sympathy then felt, and the silent tears shed on the occasion, gave rise to the following lines, which at that time I took my pencil and wrote in part. Your acceptance of them as a token of my affection will be pleasing to your unknown friend.

Why drops the tender tear? 'Tis pain to part.
Say, why these secret sighs each bosom heave?
The truly tender, sympathizing heart,
Feels these sensations, tho' it dares not grieve.

I feel the self-devotion in my breast,
And pay the tribute of a parting tear;
But true obedience leads to peaceful rest,
Preserves the soul from feeling guilty fear.

Darby is zealous in her Master's cause,
Leaves her connexions and her native land,
Obedience yields to the great power that draws,
Young also joins her in the known command.

Under his guiding hand how safe to move!
Be Israel's God your glory and defence!
Acting from motives of the purest love,
A rock so stable who shall pluck you thence!

Nor dare we venture to detain you here,
But recommend to that protecting arm;
May pure unerring wisdom guide your way,
Defend from danger in impending harm.

May He, who bid the raging waves be still,
Smooth the rough billows of the foaming main,
Shelter beneath his wing from ev'ry ill,
Succeed your labours, soothe your ev'ry pain.

"Lo! I am with you always to the end!"
Advert to this in ev'ry trying hour,
The mighty God and Saviour is your friend,
Sufficient is his all-sustaining power.

To bring you safe thro' each tempestuous blast,
From whatsoever quarter it may rise,
Still to preserve you safe 'till all is past,
And then to land you in the peaceful skies.

So prays your unknown friend with numbers more,
But oh! before you reach the land of rest,
May He who reigns our ancient power restore,
Zion once more in all the earth be blest.

Composed by Sarah Stephens for Rebecca D. Smith to address her Mother's friend Rebecca Byrd.*

Thou long hast been my mother's friend,
As such I can but wish to prove,
And venture o'er the waves to send
The tribute of her daughter's love.

She tells me, that in days gone by,
The ties of home, the friends of youth,
Were left by thee without a sigh,
To promulgate the blessed Truth.

That thou didst brave the ocean's wrath,
Didst cross the broad Atlantic's wave,
Tho' pestilence was in thy path,
Didst prove Omnipotence could save.

She tells me too, that by thy side
An earthly friend was ever found,
That both on the same God relied,
That both were on one errand bound;

That when your mission was fulfilled,
The services required were o'er,
Full many an eye by sorrow fill'd,
Wept your departure from our shore.

Yes! there are hearts which still, full well,
Remember all their love to thee,
And mothers who their children tell
The same my mother told to me.

Years have gone by; each added year
To thee a good old age has given;
We may not hope to meet thee here,
But we may hope to meet in Heaven.

6th month 1, 1829.

* Sarah Stephens was a great niece of the beloved James Smith.

A Testimony from the Monthly Meeting of Shaftesbury and Sherborne, in the County of Dorset, respecting WILLAM BYRD, *of Marnhull, deceased.*

[I am indebted to S. P. Morris, whose mother was a particular and dear friend of mine, for the copy of the following memoir of the husband of my valued friend Rebecca Byrd, which he brought with him from England, and has kindly spared to me for insertion.]

Our ancient friend WILLIAM BYRD, departed this life at Marnhull, on the 16th of the twelfth month, 1835, in the seventy-eighth year of his age, and was interred in Friends' burying-ground at Marnhull, on the 22nd of the same, having been a Minister about forty-three years.

In bearing our testimony to the Christian character and religious services of our dear friend, we trust we may be allowed to apply to him the words of Holy Scripture, respecting a servant of the Lord, in days of old, that he was "a faithful man, and feared God above many." We counted him an Elder worthy of double honour: and he was beloved amongst us as a father in Christ.

Of his early life we have not been able to gather many particulars. He was born at Uffculm, in the county of Devon, in the year 1757; his parents, who were members of our religious society, were concerned for his education consistently with our Christian profession. In his youth, though it is believed that he was much preserved from the corruptions of the world, yet he occasionally deviated from the plainness in which he had been brought up; but being favoured with serious religious impressions,

he soon adopted the simple habits of Friends. In recurring, in after life, to these early acts of obedience, he thought he could perceive cause to believe that they were owned by tokens of Divine approbation. About the twenty-second year of his age he left home, and became an assistant in business to a friend at Long-ham, in the county of Dorset: whilst living in that situation he is remembered as a young man of decidedly religious character, and of circumspect conduct; and there is strong reason to believe that the work of the Lord was, at that time, making progress in his heart. In the course of about two years, he removed to the village of Marnhull, and entered into business, upon a small scale, as a shop-keeper. It is the testimony of those who were then acquainted with him, and who had the opportunity of marking his subsequent walk in life, that in conducting his concerns in trade, in his deportment in private life, and in his intercourse with the world, it appeared to be his earnest and unremitting exercise, to have a conscience void of offence toward God and toward men. He was scrupulously upright in all his transactions; and, though far from indifferent to the importance of obtaining a comfortable independence in life, as well as to the means of contributing to the relief of the wants of others, it was evident that his affections were set upon things above rather than on things on the earth; this was remarkably exemplified not only by his constant attendance of meetings for Divine worship, but by his concern that the different members of his family might enjoy the same privilege: with this view he thought it right, even, when in very limited circumstances, to shut up his shop during the time of the week-day meeting. This, he remarks, in a memorandum made about that time, was when he did not know it to be the practice of any

other Friend in the nation. After having been a few years in trade, in grateful record of the goodness of Divine Providence, he notices the blessing which had rested upon his honest endeavours: "Very little," says he, "had I to begin with in business something less than four years since, in which time I have gained, I believe, at least five times the sum with which I began."

The Holy Scriptures were precious to him, and he was at that time punctual in collecting his family every evening for the reading of them; and it was observed that he regularly set apart a portion of the day for private religious retirement, a practice in which he continued to old age. As he grew in grace, and became increasingly subjected to the government of the Holy Spirit, he was gradually prepared for usefulness in the Church; and in the thirty-fifth year of his age he came forwards as a Minister amongst us. He appears to have entered upon the service in fear and much trembling; and he was frequent in awful and reverent waiting upon God, in a watchful and teachable spirit, that he might be instructed to the knowledge of his will in this great duty, and be preserved under the safe leading of the Heavenly Shepherd. He was sound in doctrine, and his ministry was exercised in simplicity, and in demonstration of the Spirit and of power. He sought not the praise of men; but in the exercise of the gift that had been bestowed upon him, he humbly and honestly endeavoured to approve himself faithful to his great Lord and Master in the work to which he had been pleased to appoint him.

In the year 1800, he was married to our friend Rebecca Young, of Shrewsbury. In her, he found a companion well prepared to unite with him in a self-denying course of Christian dedication: and, we believe, it is not too much to say, respecting our

beloved friends, that it was their daily concern, like Zecharias and Elizabeth, to walk together in all the commandments and ordinances of the Lord blameless; and having, each of them, received a dispensation of the gospel, they sought to adorn the doctrine of God our Saviour in all things. They were examples amongst us of a cheerful contentment, in the plainness of the furniture of their house, in the simplicity of their mode of life, and in the moderation of their expenses. Their means were at no time abundant, but they were kind and liberal to the poor, generous in their hospitality, and especially engaged to help and succour those who came amongst us in the work of the ministry. They had, both of them, been brought into much religious concern on account of the continuance of the African Slave Trade, and the subsequent slavery of its victims. From early life they had individually thought it laid upon them, as a testimony against that unrighteous gain of oppression, to abstain from the use of the produce of West India Slavery; and our friend, William Byrd, almost from the first of his going into business, and at a considerable loss of profit, refused to deal in articles of that description. They took a deep interest in those measures which, under the blessing of the Lord, tended to the abolition of the Slave Trade; and after many years of sorrow and suffering, in sympathy with this afflicted portion of our fellow-creatures, they lived to rejoice in the act of our legislature, by which slavery was declared to be illegal throughout the British dominions; and though at that time far advanced in age and much worn by sickness and infirmity, their sympathies were still alive to the degradation and oppressive servitude which a large proportion of the Negroes continued to suffer in our colonial possessions.

For several years the ministry of our dear friend

was much confined within the limits of this county and parts adjacent. On his marriage he was not only concerned to encourage his wife in her devotedness to the cause of our Holy Redeemer, but frequently accompanied her in her travels, and for many years they were extensively engaged in the work of the Gospel, in various parts of this nation, and in Ireland, and he bore her company in her second visit to the Orkney Islands. They laboured diligently both among Friends and the people at large, and we have reason to believe that his service on these occasions, and his humble, simple, watchful deportment were acceptable and instructive. He highly valued the various Christian Testimonies of our religious society, and was zealously concerned that they might be faithfully and uprightly supported by Friends everywhere. He was frequently at the Yearly Meeting, and thought it a privilege to be allowed to unite with his brethren for the increase of vital Christianity amongst us; and, though a man of good understanding, and deep experience, he was not forward in giving his judgment; but when he offered an opinion, it was with weight and to the purpose. He was a lover of good men of every denomination, and of enlarged charity, and liberal views; tender towards such as had been overtaken in a fault; never seeming to forget that he himself was liable to temptation; and patient in labour for the restoration of transgressors. In the general exercise of the discipline in our Monthly Meetings, of which he was constant in his attendance for nearly fifty years, he was religiously concerned that it might be administered in the meekness of wisdom, without partiality, and to the honour of the cause of Truth: that this was the exercise of his mind to the close of life, is apparent by the fol-

lowing remarks which he dictated after he became confined to his bed.

26th Twelfth Month, 1833. 'Sometime after awaking this morning, I had sweetly to recollect some expressions of Jonah Thompson, when near the close of life, which I thought might, in measure, be applicable to myself; that he had in possession, "a quiet, easy mind, and no accuser there;" but, alas, different thoughts occurred: I remembered, that in transacting the discipline of the church, I had but too often engaged therein without waiting for a proper qualification. Under these different cogitations, I recollected the following expressions of John Griffiths: "The true labourer must in every meeting, and upon all occasions that offer for service, receive supernatural aid, and a renewed understanding by the immediate descending of Heavenly power and wisdom, or he dare not meddle:" although I am not without hope, (that) I shall be forgiven in the day of account for this, and other deviations, yet I am persuaded, had I thus steered my course, my engagements in that line would have been attended with more peace to my mind, and been more to the promotion of the cause of Truth.'

As he advanced in life, our beloved friend did not lose sight of his own infirmity, and we believe that, through the help of the Lord, he did not cease to press toward the mark that had been set before him. Christ was precious to his soul, and he gave satisfactory evidence, even in old age, that in a broken and contrite spirit he rested on his Saviour alone for the forgiveness of his sins, and his final acceptance. The following extracts from his papers, as they are descriptive of his religious exercise, are, we think, worthy of preservation.

11th First Month, 1811. 'What watchfulness and prayer are necessary, in order to our meeting

every event, whether prosperous or adverse, with that humility and dependence, that patience, meekness, and calm resignation which become the professed followers, and more especially the Ministers of the Captain of our Salvation, (of Him) who took upon himself the form of a servant,—made himself of no reputation—was meek and lowly in heart—"endured the cross and despised the shame; and left us an example that we should follow his steps."

24th Tenth Month, 1820. 'In our week-day meeting, the query revived in my mind, "What lack I yet?" and the answer of my heart seemed to be—more reverent watchfulness, more meekness, more patience, more faith, and more of that charity "which beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth."

30th Fourth Month, 1824. 'Oh! saith my soul, may the watch be so maintained in reverential fear, (and in the) meekness and patience of Jesus, that preparation and a growth in the Truth may be my continued experience, to the end of my days.'

For the last four years of his life, the health of our dear friend was much impaired, and it repeatedly appeared to those around him, that his end was fast approaching. During this long confinement his mental powers occasionally failed him, but his recollection was often clear; and he was able to take enjoyment in the society of his friends and near connexions. He was kept in a lowly, watchful, and dependent mind, often numbering his blessings, and with much tenderness of spirit acknowledging to the kindness and love of our Heavenly Father. He had been accustomed to look upon himself but as a steward over the bounty of a gracious Providence towards him; and when after his own wants, which were few, had been supplied, he could not

rest satisfied till the surplus was distributed among his poor neighbours. On one of these occasions, not long before his death, on its being observed that he might need it for himself, he replied with earnestness, "We must spend it, or it will be a burthen greater than I can bear."

Long after he was unable to read, he derived much comfort from having the Holy Scriptures read to him; and in those times which were devoted to retirement before the Lord, and they were frequent, it was observed by his niece that he often appeared to be engaged in prayer and thanksgiving. On one occasion, in the early part of his illness, he told those who were attending upon him, that he had been much comforted, and thought he had never been nearer the Lord. One of his relations sometime afterwards going into the room and enquiring how he was, he answered, "Pretty much the same;—feeble. I have had a tendering season, and thought all my sins were forgiven me." The next morning he seemed to be much favoured with a sense of the presence of his Saviour, and said he thought he was (drawing) nearer his desired haven, that he was in peace with all men, and had nothing to do but to die. After having been in a very low state of mind for several days, on being asked how he was, he said, "More comfortable;" and added that he did not expect such comfort before he went hence; and in much brokenness of spirit, he added; "Oh, what shall I render to the Lord for all his mercies?" On another occasion, in grateful retrospect of the goodness of God towards him, he observed; "Great have been the mercies of my Heavenly Father from my youth up: had he not placed his fear in my heart, I had long since been a cast-away." On being informed that it was First Day, he said, "O that it may be well spent." A little afterwards, "I can-

not keep up the exercise I could wish; I have great weakness both in body and mind." On being helped up in bed, he remarked, "A posture for dying: see with what peace a Christian can die—there is nothing in my way:" and having spoken in testimony to the truth as it is in Jesus, he concluded with the language of praise, "Bless the Lord, O my soul; and all that is within me bless his Holy Name." Such expressions as the following, uttered at different times, indicate that his mind was still stayed on God: "Oh, the sweet peaceful feeling I have this evening, I would not exchange it for all the kingdoms of this world." At another time: "A calm and peaceful mind: how precious!" and again: "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation." Thus it was evident, to use his own words, that "death had no terrors for him." He continued in the same tender, submissive, hopeful, and child-like state to the end; and at length suddenly and unexpectedly passed away, with very little apparent suffering.

Our dear departed friend having loved and honoured his Lord and Saviour upon earth, and it having been his chief concern in life to watch and to keep his garments, we reverently trust that, through the riches of redeeming grace, it has been given to him to join the spirits of just men made perfect in the presence of God and of the Lamb.

Read, approved, and signed in our Monthly Meeting, held at Shaftesbury, the 5th of 4th month, 1836. [Here follow the signatures of men and women Friends.]

At a General Meeting for Dorset and Hants, held at Poole, the 7th of 4th month, 1836,

The foregoing Testimony respecting our dear deceased friend, WILLIAM BYRD, has been read, with

which this Meeting fully unites, and desires that the example of our dear friend in his Christian life and conversation, and in his peaceful end, may continue to live in our remembrance.

Signed in and on behalf of the General Meeting.

SAMUEL HANNAM, *Clerk.*

A Testimony of Kingston Monthly Meeting, in the County of Surrey, concerning Ann Brewster, *of Clapham, deceased.*

[The following Testimony was appended to the preceding concerning William Byrd.]

In the remembrance of the humility and dedication to the cause of truth and righteousness which characterized this our beloved friend, evidenced by yielding obedience to the restraining and tendering operations of Divine grace, we feel engaged to give forth a testimony concerning her, in the hope that her example may have an animating influence on survivors, holding forth this language, Follow me as I have endeavoured to follow Christ.

She was the daughter of Edward and Sarah Shewell, and was born in London in the year 1762. The religious care exercised by her parents over the minds of their tender offspring appears, as she expresses it, to have been "so far blessed to some of them that it proved as a nail fastened in a sure place." We cannot more appropriately set forth the experience of our dear friend, than by some extracts from her own memoranda. In these she remarks, "I could say with thankfulness of heart the Lord was my morning Light; for I well remember to have been favoured with that light in very early life as a reprover for sin, even in childish transgressions and disobedience to parental injunctions. Thus it was with me," she adds, "when very young, that I was made renewedly sensible of the love of Him who first loved us; and I often shed tears of joy under a sense of the power of Divine love covering my mind in a remarkable manner, so

that I loved to get alone to enjoy the inexpressible comfort I derived from it, and this brought a great fear and dread over my mind, lest I should offend Him whom I loved and fervently desired would not overlook such a poor little child. When I committed a fault, how keenly have I felt reproof. I am certain that if the necessity of attending to the inward monitor were impressed upon children, they would not so often grow up in hardness of heart."

When about seven years of age she was sent to a boarding-school, where, in endeavouring to maintain her consistency as a Friend, by using the plain language, (being the only Friend's child there,) she became subject to ridicule from some of her companions; but, she remarks, "there were other dear children to whom I was affectionately attached and united, whose minds were remarkably visited by the influences of the Holy Spirit, by which we were drawn to read the Holy Scriptures together, and converse upon them with great interest."

Although love to her Heavenly Father thus prevailed in her heart, yet as she grew older, though drawing back from His restraining power, she wished for more liberty in dress and some other things; but, she observes, "loving-kindness followed me, so that I found a place of prayer in secret; and I can now say that I loved the Lord my God, and Jesus Christ his beloved Son, my Redeemer; for I have been sensible of the inshinings of heavenly love at times, throughout my life." In another place she says, "I remember one of my school-fellows describing some places of amusement, which raised something like a regret that I could not go, when the words arose in my mind, 'They that love anything more than me, are not worthy of me,' filling me with sweet peace, so that I never afterwards felt even a desire after anything

of this kind: and now I can say I am thankful for having been brought up amongst Friends, a people whose principles are pure, and though they bring into the narrow way, yet is that way quite broad enough to walk in and enjoy the blessings of life."

Our dear friend was united in marriage with Thomas Brewster in the year 1784, and came to reside within the limits of this Monthly Meeting in 1800. Her disposition was remarkably tender and humane, and evinced much sympathy with those under suffering. She was ever ready to relieve the wants of the poor, and she discharged the various relative duties of life with much affectionate kindness.

From 1812 to 1828, she continued at times to record in her diary her various trials and religious exercises, particularly relating to her being called to the work of the ministry, which laid weightily on her mind for many years. At length, believing the time to be arrived, the natural timidity of her disposition gave way to apprehended duty, and she expressed a few words in the Meeting at Wandsworth in the 12th month, 1818, and it appears to have afforded her sweet peace in thus submitting her will to that of her Divine Master. On this occasion she writes, "I hope I shall be strengthened to praise His holy name on a dying bed for all his mercies towards me, an unworthy creature."

In 1821, she was acknowledged as a minister, and in the same year paid a religious visit to the families of Friends of Wandsworth particular Meeting; in yielding to which service, heavenly peace appears to have been her portion. She was subsequently engaged in several visits to her own and some of the neighbouring Quarterly Meetings, from which labours of love she also experienced much comfort, saying, on one occasion, "I have great

cause to commemorate the Lord's favours." In the course of a visit she paid in 1825 to the families of Friends in one of the Monthly Meetings in Suffolk, she mentions, "She had times of discouragement and suffering, from a sense of great weakness, crying, 'Lord increase my faith, and arise for my help; preserve me that so thy precious cause may never suffer through me a poor worm.'" Her communications in the exercise of her gift, though short, were lively and marked by much simplicity and sweetness; the love of our Heavenly Father appeared to be the constant clothing of her mind.

In the 4th month, 1828, she was attacked with chronic rheumatism, which produced great suffering for the remainder of her life, during which much patience and resignation were manifest.

She was a diligent attender of our religious meetings, and in them was often favoured with a renewal of her strength; she continued in the performance of this duty even when her bodily infirmities rendered her unable to move without assistance; and when wholly prevented from thus meeting with her friends, she considered this to be the greatest privation it was her lot to experience. During this latter period the Monthly Meetings for Ministers and Elders were chiefly held in her chamber, a privilege she highly valued; the remembrance thereof by those who met on these occasions is sweet, so remarkably did they appear to be times of the overshadowing of Divine love.

The bodily sufferings of this our dear friend during the last year of her life were very great; but she was enabled to bear them with Christian patience, and in humble resignation to wait the Lord's time, whilst the earnest desire of her heart was to be permitted at last to reach a place of rest and peace, "where," she adds, "I shall meet my

dear Lord, and live for ever with him! then shall I attain unto the consummate wishes and breathings of my soul through life, having had an earnest desire to be found worthy to be admitted an inhabitant in the kingdom of Heaven, when time shall terminate my existence here.

Thus our beloved friend was preserved in faith and patience to the end: and when He whose tender love had followed her all her life, and through whose strength she had been enabled to occupy the talent received, was pleased to say, It is enough! and to remove her from this state of probation and suffering, we reverently believe the ardent prayer of her soul was answered, and that, through redeeming love and mercy, she is admitted into the joy of her Lord.

Our dear friend died on the 21st of 4th month, 1835, and her remains were interred at Croydon, on the 29th of the same; aged seventy-three years. A Minister about sixteen years.

Signed in Kingston Monthly Meeting, held at Wandsworth, the 19th of the 11th month, 1835. [Here follow the signatures of men and women Friends.]

Read and approved in our Quarterly Meeting for London and Middlesex, held this 29th day of the 12th month, 1835; and in and on behalf thereof signed, by

GEORGE STACEY, *Clerk.*

Signed in and on behalf of the Women's Meeting, by

RACHEL STACEY, *Clerk.*

From the Annual Monitor.

MARY PRIOR.

Mary Prior, wife of John Prior of Hertford, in England, deceased the 17th of 2nd month, 1815, aged 77 years. Her pious and innocent life, joined to an affectionate and cheerful disposition, rendered her company truly acceptable, both to Friends and others. She filled up the various stations of life with propriety, and we trust her end is blest with peace. In her last illness she said she had been enabled to rely with confidence on the merits and intercessions of her Redeemer; adding, "to sit at the feet of my beloved Lord, in his kingdom, is more than I deserve, but not more than I covet; I know that it is by grace we are saved, through faith, and that not of ourselves; it is the gift of God: O that it may be continued to the end." At another time, "I feel that I have nothing more to do than to wait for an admission into the promised rest." And then said, "What a favour to have nothing to do but to wait for the last summons. O, Lord Jesus, my Saviour, be pleased to deal mercifully with thy poor handmaid who has nothing to depend on but thy mercy." She was a minister 52 years.

A Memorial concerning my beloved wife, SARAH FISHER.

She was daughter of Thomas and Sarah Rowland, born at Lewes, in the county of Sussex, Delaware, 6th of the 12th month, in the year 1716. Her father dying when she was very young, the care of her education fell on her mother, who was a steady pious woman and a worthy Elder, and frequently appeared in a short and lively testimony in the public assemblies of our Society for Divine Worship for several years before her decease; thereby clearly evidencing, that that power which in her youth had been her stay, was in old age become her staff. She has been deceased but a few years, at which time her name was —— Clayton, and she was a member of Little Creek Meeting, in Kent County, Delaware.

Under the care of so pious a parent, she, through Divine Grace, was in a good degree preserved from the vanities incident to youth. In 1733, the 17th year of her age, we were married and lived at Lewes aforesaid till the year 1746, when, with the approbation of Friends there, we removed to this city with four children. From that time we resided here, having many children—seven of them are now living. This occasioned her being much at home with her family, where, by her awful and solemn sitting with them, administering suitable advice and counsel to their several states and capacities, I have good reason to believe she has left lasting impressions on most of their minds.

While she had ability of body, she frequently attended religious meetings and those for discipline,

where in reverent awfulness she waited for the renewal of strength. In conversation, she was solid and weighty, yet cheerful and pleasant; in counsel, prudent and instructive; in her family, circumspect and exemplary, rarely spending an hour unemployed in some useful service or necessary duty. In her eating and drinking, temperate and rather abstemious. She studied to be quiet and mind her own business, not meddling with the concerns of others, further than to administer counsel or relief when applied to, and was respected and esteemed by all who were intimately acquainted with her; nor do I remember she ever had any difference with any person during her life, but was favoured with such a sweetness of temper, that when anything of that kind was like to get in, she soared as on the wings of love either to overcome or get out of its reach. She was a most affectionate wife, parent and mistress; charitable to the poor, a kind and obliging neighbour, and her heart and house open to receive her friends; but above every qualification was her inward and retired life persevering with innocent cheerfulness through her whole course; and during her last indisposition, which continued upwards of five weeks, she continued in a sweet, retired, inward frame of mind, often in fervent prayer, saying, "Make me, O Lord, what thou wouldst have me to be; preserve me, for in the Lord Jehovah there is everlasting strength." When I have asked how she was, she frequently answered me, "My way is where no galley with oars nor gallant ship can pass. The glorious Lord is unto me a place of broad rivers and streams;" at other times she would say, "Come, let us go to the mountain of the Lord, to the house of the God of Jacob, he will teach us of his ways, and we will walk in his paths; the Lord is my Shepherd, and I shall not want." These her expressions were frequent,

with many others of the like nature which cannot well be remembered.

She was favoured with ability to set up in her room frequently the greatest part of the day without much pain, in a great degree abstracted from every temporal prospect, like a wise virgin waiting for the Heavenly bridegroom, having oil in her vessel, her lamp trimmed and light burning—thus she continued. Myself and children, hoping she might recover till the 4th day of the first month last, when an intimate friend sat with her several hours, till near 6 o'clock in the evening, about which time the disorder increased, and she lay down, desiring all to be still that she might go to rest, and departed quietly away about 8 o'clock, without either sigh or groan, as going into a sweet sleep, aged 55 years; and was decently interred in Friends' burial ground in Arch street the 7th day of said month.

Her humility, wisdom and prudence were conspicuous, though she had not opportunity of much learning; her reading was much confined to the Holy Scriptures, and such other books as treated of an inward communion with the beloved of her soul, and I doubt not but her removal is from works to rewards, to join the church triumphant in heaven, there to sing praises to the Lord God and the Lamb, who alone are worthy.

JOSHUA FISHER.

Philadelphia, 2nd month 8th, 1772.

SARAH STEPHENSON.

[Some account of SARAH STEPHENSON, who visited this country in 1801. She was very acceptably attended as a companion in this religious engagement by her friend, Mary Jefferys, who afterwards became the wife of William Powell, of Nurstead, Devizes.

I had a late letter from this dear friend, now a widow, residing at Milksham in England. SARAH STEPHENSON departed this life under the roof of my uncle, S. R. Fisher. A memoir of her life and travels in the service of the Gospel was printed in 1807, and closed with an abstract of the Testimony of the Monthly Meeting of Wiltshire, of which the following is a copy.]

Our much beloved friend SARAH STEPHENSON, a member of this meeting for upwards of thirty years, having been one whose example preached sweet instruction, we desire the remembrance of it may have the same influence, and be a further incitement to follow her, as she followed Christ.

She was entrusted with a gift in the ministry about the twenty-eighth year of her age. In the exercise of this weighty calling she was often engaged, under the persuasive influence of gospel-love to labour with the youth: for whose preservation in true simplicity, she felt strong and affectionate solicitude, that they might dedicate all to Him who loveth an early sacrifice, of which she was a great example. Her ministry was sound, tending much to raise into dominion the hidden life. For her path was often in the deep; and by such baptisms,

she was enabled to minister to the states of the people in the power and efficacy of the Gospel. Leaning on the arm of All-sufficiency, she was made an eminently useful instrument.

To adopt the expressions of a testimony we have received from New York, we can say, 'She was peculiarly qualified to move with propriety in that great work of going from house to house: a meek and quiet deportment, a mind clothed with a spirit of love, and affectionate solicitude that all might be gathered within the Divine inclosure, being conspicuous traits in the character and conduct of our beloved friend.'

With the afflicted, whether in body or mind, who came under her notice, she was a true sympathizer. She frequently said she wished not to out-live this tender sensibility; and she manifested it to the last. Near her close, she said, she had great satisfaction as she passed along, in having imparted of her little to those that had less.

In the sixty-third year of her age, she opened to Friends a prospect which she had long kept secret, of paying a religious visit to Friends in America. This undertaking seemed arduous; more especially as her natural strength at that time had much declined; but, as she observed, it seemed of no consequence to her where her life might close, so that when the solemn period came, she was but *where* and *what* she ought to be.

She was much satisfied with having come to that land, which [among other means], appears by a message, which, a few days before her close, she seemed desirous to be conveyed to Friends in her native land, and [she accordingly] commissioned a friend with the following: I feel a salutation of Gospel love flow towards them; and have thankfully to acknowledge that I have met with those

among faithful Friends here, who have felt as fathers and mothers, brethren and sisters; that I find the Lord's tenderly concerned baptized travailing children to be the same every where; and, though from my present weak state, it is rather unlikely I shall ever see them again in mutability, I am perfectly satisfied with being with Friends in this land; and quite easy as to the issue of this my present indisposition: desiring the Lord's will may be done.

During her illness she said that, though it was desirable to her to go, yet if it were the Divine will that she should again be raised up, and introduced to her arduous line of service,* she had felt sweet submission to it. But her work was mercifully cut short in righteousness; and the sacrifice of a willing mind accepted by Him who thus manifested his love unto the end.

She breathed her last the 26th of the Fourth Month, 1802, aged sixty-three years, a Minister about thirty-six years. Her remains were interred in Friends' burial ground in Philadelphia, the 29th of the Fourth-month. As there is cause to believe she answered to the description in the inquiry, "Who is that faithful and good servant, whom the Lord shall make ruler over his household, to give them their portion of meat in due season;" we have [also] the consoling belief that the annexed blessing was her reward: "Blessed, I say unto you, is that servant, whom his Lord, when he cometh, shall find so doing."

Signed in and on behalf of the aforesaid Meeting held at Melksham, the 14th of the Twelfth-month, 1802.

The Monthly Meeting of New York, the Quar-

* The reader may remember she had begun a family-visit in Pine street Meeting, Philadelphia.

terly Meetings of Westbury, and Purchase, the Southern Monthly Meeting of Philadelphia, also issued testimonies respecting this beloved Friend, and the latter testimony was confirmed by the Quarterly Meeting at Philadelphia. To insert all these testimonies might occasion more prolixity than service; and as the foregoing compilation is not only a tribute to the memory of SARAH STEPHENSON, but is principally intended to animate its readers, by her example, to love the Lord, to follow on to know him, and to press towards the mark for the prize of the high calling of God in Christ Jesus, it may be terminated not unsuitably by an extract of a letter to a friend in England, written by the deceased, from the city of New York.

"Although, my dear, we are very far outwardly separated, this is not able to prevent sweet union of spirit, and humble intercession for strength to advance on, towards the holy city, where the saints' solemnities are kept. O, the joy that will there be revealed, and for ever to remain, without alloy! That our poor feeble spirits may be daily engaged in this humble fervent travail, is the desire of my soul: that so, through adorable mercy, we may be favoured to meet, never to part; and, with the just of all generations, unite in the glorious song of Moses and the Lamb!"

An Epistle to Thomas Fisher, *my late beloved father.*

[He was taken prisoner and carried into Spain the time of the old French war, in 1762 or 3, when a young man of twenty-one years of age; and after being released, and arriving safe in England, the kindness of Friends made a lasting impression on his mind, and had he not felt it most prudent to return, marry and settle in his own country, which, if he had not thought it right to do, he felt attraction sufficient to have formed a connection for life there. This I have heard him relate, and the friendship thus formed towards his friends in England, remained steadfast with him.]

Whether thou ply'st it with the assiduous throng,
Whom power, or fame, or interest urge along,
Or sitt'st recluse within the hickory grove,
Pierced with the pleasing pangs of generous love,
Or roam'st alert the various herbaged ground,
And mazy fields and wide savannah's round,
Or tread'st the thundering rivers trembling mound,
Where rocks repulsive propagate the sound;
Or, from the cedar'd heights thy view pervades
A golden scene, late rescued from the shades,
There hear'st the mimic-bird his lays prolong
In sweet succession all the woodland song;
Whether Linnean tribes thy search delight,
Or glittering flies (a friend's caprice) excite;
Whate'er the object now thy thoughts explore,
Or ruminates on scenes thou sees't no more,
May conscious peace and temperate joy attend,
And virtue smile thy everlasting friend.
Not prude-like virtue, forward to declaim,
Which hugs those follies it affects to blame;

But what directs our passions to their end,
And points out every good they must intend.
While their excessive powers are learnt control,
And she still holds the balance of the soul,
May she, my friend, o'er all thy acts preside,
And call thy passions still on reason's side;
Or, should their saddening glooms obscure thy way,
May she, bright power, ethereal gleams display,
Or check the tides of pleasure as they roll,
When joys tumultuous rush upon the soul;
When fancy paints the ever verdant scene,
Nor dreary waste, nor sterile rock between,
Elysian airs from ever temperate skies,
Where lightning never glares, nor whirlwind flies,
Nor peevish blast, nor blighting dews molest,
The eternal spring with halcyon joys imprest;
She'll show thee through the world's capacious round
Not one bright scene in gay succession found,
Nor yet one son whom passions ne'er annoy,
Whom in glad series flow perpetual joy.
Blest as thou art with affluence, health and ease,
A mind, at once disposed, and formed to please,
A manly freedom which decorum bounds,
A pleasing poignancy which never wounds.
What tho' our sex their ready praise combine,
And the impartial their plaudits join,
Doth not some meddling passion still molest
And break the easy tenor of the rest?
In minds most amiable, some passions strong,
With powers impetuous urge the rest along;
Just in its end; yet thousands fall its prey,
Its irresistless impulse who obey;
Though hard to subject, yet its powers restrained,
Yields all a victor's joy for conquest gained.
Whilst *Reason* thus maintains her proper sway,
And calls the imperious prompters to obey,
Virtue and they pursue no several aim,
The same in action and their end the same;
But *Virtue* lost, eccentric tracks they find,
And leave ungained the glory meant mankind.
Now, whilst each strong pulsation fills thy veins,
O, hold! determined hold, the unloosened reins;
Check nature's ardour, stop her fervent speed,
A time will come to justify the deed:
When slow, though regular, the pulses beat,
And cool reflection tempers vital heat,

The mind then joys beneath the wished release
And finds her pains repaid with lasting peace.
The Voyager, thus when every peril's o'er,
Received with pleasure what he feared before,
Recalls the shelving rocks and leeward strand,
The helmless bark and vicinage of land,
Or crashing masts, rent hull and scattered shrouds,
When the scourged billows mingled with the clouds;
Where rove my thoughts, and why this serious strain
To thee whose ordered life has made it vain;
But while the umbrageous copse absorbed I roam,
Lost to myself and friends, and social home,
Some train of thought suspended sense invades,
Till evening drops around her twilight shades.
In vain for me these woodland roses blow
And pendant woodbines down the hawthorn flow;
Recruited sweets the late hushed zephyrs leave,
And latent warblers hail the crimson eve.
E'en now my restless fancy wings away
In other climes, in other shades to stray,
Through the deep gloom of your primeval woods,
And by the cataract's ever-foaming flood;
Strange foliage mark of trees before unknown,
And plots of flowers in bright confusion thrown;
And nameless tribes of hidden life explore
Till my nerves tremble at the savage roar.
Instant I fly to where your domes appear,
New strung my nerves, and banished every fear;
Hang o'er the peerless plain and tillaged scene
Your mart, your commerce, nor thyself unseen.
Forward I spring, my pleasure to declare,
When, lo! the aerial vision melts in air;
And nought but well known groves attract my eyes
While night's dusk mantle saddens o'er the skies;
Reason steps in and warns me to retire,
And will no more the etherial maids inspire.
In time perhaps they'll strike the sprightly string,
And wake to joy, thy hymeneals sing.
Beauty, young loves their golden shafts displayed,
Wave their bright plumes and point the myrtle shade,
While laughing Hymen bears his torch along,
And choral Virgins chaunt the bridal song.

J. W.

From Poulson's American Daily Advertiser.

JAMES LOGAN FISHER.

It is a mournful fact, that peculiar excellencies of character are apt to be associated with a fragility of constitution, which but too frequently deprives society, by an untimely death, of the advantages which might result from their full developement, and practical application to the various offices of life. Within a limited sphere, however, these excellencies must be known and appreciated; and when the brief course of their possessor is ended, it becomes the duty of those who may have enjoyed his intimacy, to lay before the public a picture of his character, in order that at least the benefit of his example may not be entirely lost. Nothing affords a more powerful stimulus to the young, than the contemplation of an exemplary life brought prematurely to its close. No envious feelings here mingle with admiration; and the pattern does not seem beyond the scope of youthful powers, nor without the sphere of youthful sympathies, as when it is presented with the accumulated attainments and honours of long years of toil. From considerations such as these, one who was intimately acquainted with the late James Logan Fisher, and, in common with all who knew him well, deeply regrets his loss, feels it a duty, as it is a melancholy satisfaction, to offer to the public a sketch of his lamented friend, though he despairs of being able to present it with that sweetness, beauty, and nobleness of feature, with which it is indelibly impressed on his own heart.

The person of this fine youth, though slender, as became his age, was of good height and well proportioned, exhibiting, however, to an observant and experienced eye, a certain conformation, which evinced delicacy of constitution, and a predisposition to pulmonary disease. His features were finely formed, and when flushed, as they sometimes were, with the fulness and bloom of apparent health, might be said to have been even beautiful; but the chief interest of his countenance lay in its expression. This was usually of a pensive cast, sometimes sad, or even suffering from the influence of bodily uneasiness or pain; but there was, at the same time, a softness blended with dignity in his aspect; and his smile had in it something inexpressibly charming, in part, perhaps, from its contrast with his habitual seriousness, but chiefly from the mixed intelligence and goodness of heart which beamed from every feature. With these recommendations of person and face, he possessed a composed, correct, and gentlemanly manner, without obtrusiveness on the one hand, or bashfulness on the other, and belonging to that happy medium, which, escaping observation either for negligence or excessive refinement, allows fair scope to the influence of the intellectual and moral qualities. His address was, on all occasions, appropriate, manly and dignified, yet gentle: not the result of any studied effort, but obviously flowing from the tenor of his thoughts and feelings.

Loftiness of sentiment and spirit was, even from boyhood, a prominent trait in his character. Incapable of a meanness in any shape, he seemed raised above the ordinary motives which actuate the youthful mind. The frivolities and vicious pleasures which carry away so many youth of the fairest promise, had no charms for him. In dignity of feeling, he was a man in his early years. The leisure usually

consumed in idle and fruitless pursuits, was devoted by him to the cultivation of a taste for the fine arts, particularly those of music and painting, for which he had a decided genius, and to which he resorted for relaxation from occupations of a graver character. This sobriety of conduct and purity of morals were not the results of a calculating spirit. Sordid feelings found no place in his breast, and his character was free from the least stain of hypocrisy or affectation. They flowed spontaneously from an elevation of thought and feeling, which was the gift of nature, and which placed him almost beyond the reach of ordinary temptation; yet no coldness of heart accompanied this elevation. On the contrary, his feelings were soft, and his affections warm. It is true that the circle of his friendships was not very extensive. The delicacy of his moral taste rendered him sensitive to those faults which were associated with hardened selfishness, or the least trait of meanness. But even here, though he evinced a certain reserve which precluded all approach to intimacy, the kindness of his heart prevented any act or expression offensive to the self-love of others. The same susceptibility which made him shrink from uncongenial characters, rendered him exquisitely sensible to traits which he approved; and his attachments, when once formed, were warm and durable. His admiration of virtues or attainments which he perceived, or thought that he perceived in others, was uncontaminated with the slightest tincture of envy. His heart was therefore prepared to flow out, in such instances, with warm affection; and the interest which he felt he hesitated not to manifest on all occasions. It was not enough that he himself loved or esteemed; he was not satisfied unless the object of his affection and respect stood equally well in the feelings and opinions of others.

His commendation was open and unrestrained, and made the stronger impression because it came obviously from the heart. His elevation of sentiment, while thus accompanied with warmth of feeling towards others, was not marked by any inordinate self-esteem. He was ever ready to perceive, and even exaggerate his own faults; and the touching candour and ingenuousness with which he acknowledged them, and took blame to himself much beyond his desert, were among the most engaging traits of his amiable character.

To moral qualities, such as have been imperfectly described, he united talents of a high order. His taste for music and painting, and for the fine arts in general, has been alluded to. As a painter, especially, he might have attained high eminence, had his views in relation to his future course of life allowed him to cultivate his genius for this art. As it was, though attending to it only as a relaxation and amusement, he has left evidences of his skill in numerous excellent portraits of his friends, and of others whose peculiarities of feature, or of condition in life, attracted his notice. Of his intellect, the most marked features were readiness of apprehension and justness of conception; and these, united with a love of truth and a thirst for knowledge, would have distinguished him in the fields of science, had time and health been granted him for the full developement and exercise of his faculties. Notwithstanding, however, the delicacy of constitution, which precluded intense and long continued application to study, by the ravages which it invariably produced in his health, such was his perseverance and his facility of acquiring knowledge, that none of his competitors of the same age, in the profession to which he devoted himself, either held

or deserved to hold a higher place in the estimation of those competent to judge.

The grand aim of his life appeared to be the attainment of a merited and honourable distinction; and the course which he pursued was selected with judgment, and adhered to with perseverance till the close of his career. Justly believing that health was essential to great and successful efforts, he united with all his other pursuits a constant attention to counteract the morbid tenderness of his frame. With this view, as much as to increase his professional knowledge, to gratify a liberal curiosity, or to cultivate his taste for the fine arts among the finished models of the old world, he determined to undertake a voyage to Europe, upon the completion of his medical studies in the schools of Philadelphia. After having made the tour of Great Britain, of which several hundred miles were travelled on foot among the romantic scenes of Wales and the West of England, he proceeded to Paris, with the view of passing the winter in a course of attendance upon the lectures and hospitals of that great metropolis. With health improved, and brightened prospects, he was preparing to engage in his professional pursuits, when he was seized with that disease, so fatal to persons of feeble constitution, the scarlet fever, which carried him off after a short illness of three days. The attention which he paid to his health, was with the elevated motive of preparing himself for greater subsequent usefulness and distinction, not for the mere purpose of preserving a life which he held of little value. Death he never feared, and when it came, it did not find an unprepared victim. To himself, indeed, the event was no loss; as so much physical uneasiness had been mingled for him in the cup of life, that its exhaustion must have been rather a desirable relief than a dread-

ful evil. It is highly probable that, by the short struggle which terminated his life, he was spared the lingering, painful, and not less fatal ravages of that worst physical enemy of the human race, consumption of the lungs. His friends, however, have met with a loss which they will not easily supply. At present, they feel the deprivation too acutely to admit the full force of topics of consolation; but when the keen edge of their sorrow is blunted, and the selfishness of grief is passed, they will be able to look upon his brief life with real satisfaction. They will treasure up in their hearts the image of his pure and noble nature, and amid future cares, disappointments, and sorrows, will look upon it with refreshment and gratification, as the representative of one of the most beautiful of those green spots which are but too sparingly scattered over the desert of human nature. W.

An Address to the Inhabitants of Pennsylvania, by those Freemen of the City of Philadelphia who are now confined in the Mason's Lodge, by virtue of a general warrant. Signed in Council by the Vice President of the Council of Pennsylvania.

The political liberty of the subject is a tranquillity of mind arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another. When the legislative and executive powers are united in the same person, or in the same body of magistrates, *there can be no liberty;* because apprehensions may arise lest the same monarch or senate enact tyrannical laws to execute them in a tyrannical manner.—*Montesquieu's Spirit of Laws, Book* IX. *Chap.* vi.

Having in the course of the present week laid before the public some remonstrances, which our present situation called on us to make to the president and council, and in which we conceived you were equally, though not so immediately, concerned with ourselves, and perceiving that advantage is taken of our situation, to represent us to you, as men dangerous to the community; we think ourselves bound, by the duty we owe to our country, to our families, to those who have heretofore held us in esteem, and to the general welfare of society, to address you, and lay before you a particular state of a most dangerous attack, which has been made upon the cause of civil and religious freedom, by confining and at-

tempting to banish from their tenderest connections, a number of men, who can, without boasting, claim to themselves the characters of upright and good citizens.

For some time past it has been a subject of public conversation, that lists were made out of great numbers of the citizens of Philadelphia, who were to be confined for offences supposed to have been committed against the interests of America. These reports were generally presumed to arise from intemperate zeal and personal animosities; and, until the attempt which creates the necessity of calling your attention to us, little regard seemed to be paid to them.

But a few days since the scene opened, and we the subscribers were called upon by persons not known as public officers of justice, to put our names to a paper, "promising not to depart from our dwelling-houses, and to be ready to appear on the demand of the president and council of the state of Pennsylvania, and to refrain from doing any thing injurious to the United Free States of North America, by speaking, writing, or otherwise; and from giving intelligence to the commander of the British forces, or any other person whatever, concerning public affairs."

Conscious of our innocence in respect to the charges insinuated in this paper against us, and unwilling to part with the liberty of breathing the free air and following our lawful business beyond the narrow limits of our houses, disdaining to be considered in so odious a light, as men who by crimes had forfeited our common and inherent rights, we refused to become voluntary prisoners, and rejected the proposal. We demanded with that boldness which is inseparable from innocence, to know by what authority they acted, of what crimes we were

accused meriting such treatment; and though to some of us the small satisfaction was given of acquainting us they acted in pursuance of a recommendation of Congress; and to others was read part of a warrant from the president and council; yet not one of us was allowed the indisputable right of either reading or copying it. Although the great number of messengers employed in the execution of this warrant, and of the persons who were the objects of it, varied some of the circumstances attending it, yet the general tenor of their conduct was uniform, and marks the spirit which actuated them. We were all, upon our refusal to subscribe, either immediately or in some short time, conducted to this place, where we remained in close confinement under a military guard for twenty-four hours, expecting to be informed of the cause of our being taken, and to have an opportunity of defending ourselves; but finding no notice taken of us by our persecutors, we at length unitedly demanded of one of the principal messengers a copy of the warrant, by virtue of which we were seized, in order that we might know from thence what heinous crimes were charged on us to justify such rigorous treatment. After consulting his employers, and causing some delay, he thought proper to grant our demand; but how were we astonished to find a general warrant, specifying no manner of offence against us, appointing no authority to hear and judge whether we were guilty or innocent, nor limiting any duration to our confinement! Nor was this extraordinary warrant more exceptionable in these respects than in the powers given to the messengers to break, and search not only our own, but all the houses their heated imaginations might lead them to suspect. It would be tedious to remark all the gross enormities contained in this engine of modern

despotism: we therefore present you with a copy, from the bare perusal of which, you will form a better idea of the arbitrary spirit it breathes, than from any description we could possibly give it.

IN COUNCIL.

Philadelphia, August 31, 1777.

"Whereas the Congress of the United States of North America have, by their resolve of the 28th instant, (August), recommended to the executive powers of the several states to apprehend and secure all persons who have in their general conduct and conversation evidenced a disposition inimical to the cause of America; particularly Joshua Fisher, Abel James, James Pemberton, Henry Drinker, Israel Pemberton, John Pemberton, John James, Samuel Pleasants, Thomas Wharton, Sr., Thomas Fisher, (son of Joshua,) and Samuel Fisher, (son of Joshua,) together with all such papers in their possession as may be of a political nature, and that the persons so seized, be confined in such places, and treated in such manner, as shall be consistent with their respective characters and the security of their persons; and that the records and papers of the Meeting of Sufferings of the society of the people called Quakers, in the several states, be forthwith secured, and that such parts of them as may be of a political nature, be forthwith transmitted to Congress.

"And whereas it is necessary for the public safety at this time, when a British army has landed in Maryland, with a professed design of enslaving this free country, and is now advancing towards this city, as a principal object of hostility, that such dangerous persons be accordingly secured. Therefore

"*Resolved*, That a suitable number of the friends

to the public cause be authorized, forthwith, to seize and secure the persons of the said

"Joshua Fisher,
"Abel James,
"James Pemberton,
"John Pemberton,
"Henry Drinker,
"Israel Pemberton,
"Samuel Pleasants,
"Thomas Wharton, Sr.
"Thomas Fisher, (son of Joshua,)
"Samuel Fisher, (son of Joshua,)
John James,

AND ALSO,

"Miers Fisher,
Elijah Brown,
"Hugh Roberts,
"George Roberts,
"Joseph Fox,
"John Hunt,
"Samuel Emlen, Jr.
"Adam Kuhn, M. D.
"Phineas Bond,
"William Smith, D. D.
"Rev. Thomas Coombe,
"Samuel Shoemaker,
"Charles Jervis,
William Drewet Smith,
"Charles Eddy,
"Thomas Pike,
"Owen Jones, Jr.
"Jeremiah Warder,
William Lenox,
"Edward Penington,
"Caleb Emlen,
William Smith, (Broker,)
"Samuel Murdoch,
Alexander Stedman,
Charles Stedman, Jr.
"Thomas Asheton, (Merchant,)
William Imlay,
"Thomas Gilpin,
"Samuel Jackson, and
"Thomas Affleck.

"*Resolved*, That the following instructions be also given:

"Early attention should be given to John Hunt, who lives on the Germantown road, about five miles off the city, and to John Pemberton, Samuel Emlen, and other leaders in the Society of Quakers, concerning books and papers. As to the rest, your own prudence must direct.

"Congress recommend it, and we wish to treat men of reputation with as much tenderness as the security of their persons and papers will admit. We

desire, therefore, that if the persons whose names in the list are marked with turned commas, thus "* offer to you by a promise in writing to remain in their dwelling-houses, ready to appear on demand of Council, and meanwhile to refrain from doing any thing injurious to the United Free States of North America, by speaking, writing, or otherwise, and from giving intelligence to the commander-in-chief of the British forces, or any other person whatever, concerning public affairs, you dismiss them from further confinement of their persons; but if such engagement, or a promise equivalent thereto cannot be obtained, we desire that in such case you confine the refusers, together with the others to whose names the said mark is not prefixed, in some convenient place, under a guard, with which the town major, Colonel Nicola, will supply you. The Freemason's Lodge may be perhaps procured; it would serve as well as any other place for this purpose. You may perceive that Council would not, without necessity, commit many of the persons to the common jail, nor even to the state prison.

"*Resolved*, That the following persons be appointed and authorized to carry into execution the resolves of yesterday, respecting the arresting such persons as are deemed inimical to the cause of American liberty, viz.

William Bradford,	William Hardy,
Sharpe Delany,	Charles Wilson Peale,
James Claypole,	Captain M'Culloch,
William Heysham,	Nathaniel Donnell,
John Purviance,	Robert Smith,
Joseph Blewer,	William Carson,
Paul Cox,	Lazarus Pine,
Adam Kemmel,	Captain Birney,
William Graham,	John Downey,

* The original is marked with a cross.

John Galloway,
John Lile,
James Loughead,
James Cannon,
James Kerr,
William Tharpe, and
Thomas Bradford,

Together with such other persons as they shall call to their assistance.

GEORGE BRYAN, *Vice President.*

The power to search must necessarily extend to the opening of locks.

GEORGE BRYAN, *Vice President.*

(A true copy) WILLIAM BRADFORD."

You will observe that the president and council, who know our characters, and to whom (but for their prejudice and want of candour in this instance), we could have appealed for the innocence of our conduct and conversation, have not undertaken to charge us with any offence, but rely as a foundation for their proceedings on the information contained in a recommendation of Congress, to whom the greatest part of us are scarcely known but by name, and who must have formed the hard judgment they pronounced against us unheard, from reports whispered by our enemies.

Can any thing more decisively evidence the want of proof against us, and the injustice of the insinuations, than this stubborn incontrovertible fact. We have demanded as a matter of right, to be heard before both those bodies, who have hitherto declined it—a demand, reasonable in itself, founded on the immutable principles of equity, and warranted by the constitution under which the council derive every power they claim.

The powers granted by this warrant are such as in any free country, where the laws, and not the will of the governors, are the standard of justice,

would be reprobated, as over-turning every security that men can rely on. Your houses, which, by the law of the land, are your castles against invaders, your chambers, your closets, your desks, the repositories of your deeds, your securities, your letters of business, or friendship, and other domestic concerns, which every man naturally wishes to keep within the circle of his own family, are permitted to be broken, searched, exposed to the prying eye of malignant curiosity, and all this without any well founded cause of suspicion. This is not declamation, nor an idle apprehension of imaginary grievances, but a true representation of what some of us have experienced in the execution of this unprecedented commission. Nor can any man think himself safe, from the like, or perhaps more mischievous effects, if a precedent of so extraordinary a nature be established by a tame acquiescence with the present wrong.

By perusing the following remonstrance made to the Council by three of us, you will find that application was made for relief from our oppressions.

A Remonstrance this day presented to the President and Council, by the hands of their Secretary.

To the President and Council of Pennsylvania. The Remonstrance of Israel Pemberton, John Hunt, and Samuel Pleasants, sheweth,

That Lewis Nicola is about to deprive us of our liberty, by an order from you, of which the following is a copy, viz.

In Council, *September* 3, 1777.

Ordered, "That Colonel Nicola, town major, do take a proper guard and seize Israel Pemberton,

John Hunt and Samuel Pleasants, and conduct them to the Freemason's Lodge, and there confine them under guard till further orders."

We are advised, and from our own knowledge of our rights and privilege as freemen, are assured, that your issuing this order is arbitrary, unjust and illegal, and we therefore believe it is our duty, in clear and express terms, to remonstrate against it.

The order appears to be arbitrary, as you have assumed an authority, not founded on law or reason, to deprive us, who are peaceable men, and have never borne arms, of our liberty, by a military force, when you might have directed a legal course of proceeding—unjust, as we have not attempted, nor are charged with any act inconsistent with the character we have steadily maintained, of good citizens, solicitous to promote the real interest and prosperity of our country, and that it is illegal, is evident from the perusal and consideration of the constitution of the government, from which you derive all your authority and power.

We therefore claim our undoubted right as freemen, having a just sense of the inestimable value of religious and civil liberty, to be heard before we are confined, in the manner directed by the said order; and we have the more urgent cause for insisting on this our right, as several of our fellow citizens have been some days, and now are confined by your order, and no opportunity is given them to be heard; and we have been informed that it is your purpose to send them and us into a distant part of the country, even beyond the limits of the jurisdiction you claim, and where the recourse we are justly and lawfully entitled to, of being heard, and of clearing ourselves from any charge or suspicions you may entertain of us, will be impracticable.

We fervently desire you may be so wise as to

attend to the dictates of truth and justice in your own minds, and observe the precepts of our Lord Jesus Christ, whom you profess to believe in—"All things whatsoever ye would that men should do to you, do ye even so to them," Matthew vii. 12, and then we have no doubt you will comply with this just claim we make, which will be duly acknowledged by your real friends and well-wishers,

ISRAEL PEMBERTON,
JOHN HUNT,
SAMUEL PLEASANTS.

Philadelphia, 4th 9th mo., 1777.

We, the said subscribers, attended at the door of the Council-chamber, and made application by the Secretary to be admitted, in order to deliver our remonstrance, to which we could, after repeated applications, obtain no other answer than that "Council had issued the arrest, in consequence of a resolve of Congress, and cannot now admit you to be heard."

We therefore delivered our remonstrance to the Secretary, and waited until he came out on another occasion, and told us "it had been read to the Council, and they afterwards proceeded to the other business which was before them." Immediately after which we were conducted by Lewis Nicola, to the Free-Masons' Lodge, where we are now confined, with a number of our fellow-citizens, with whom we have joined in a more full remonstrance to the President and Council; and this evening William Bradford came to us and read to us a letter, of which the following is a copy, viz:

SIR,

Council have resolved to send the prisoners, now confined at the Free-Masons' Lodge, to Stanton, in the county of Augusta, in the state of Virginia,

there to be secured and treated in such manner as shall be consistent with their respective characters, and the security of their persons, which you are requested to communicate to them, and inform them that carriages will be provided for their accommodation in the journey, unless they choose to provide themselves therewith. It is proposed that they go off Saturday morning next.

I am, with great respect,

Your humble servant,

T. MATLACK, *Secretary.*

Thursday, Sep. 4, 1777.

To Colonel *W. Bradford.*

(Copy.)

The above is a true copy of the letter I received this evening from

T. Matlack.

W. BRADFORD.

By the letter published at the foot of it, you will see what are the ideas of justice entertained by the Council. Instead of the required hearing, to avoid such application, they resolved to banish us, unheard, into an obscure corner of a country, near three hundred miles distant from our parents, our wives, our children, our dear and tender connections, friends and acquaintance, to whom we owe, and from whom we expect protection, assistance, comfort, and every endearing office, to a country where the President and Council have no pretence of jurisdiction, from whence we may be liable to be further banished.

Before the receipt of that letter, we had prepared and sent the following remonstrance:

To the President and Council of Pennsylvania. The Remonstrance of the Subscribers, Freemen, and Inhabitants of the City of Philadelphia, now confined in the Free-Masons' Lodge, sheweth:

That the subscribers have been, by virtue of a warrant signed in Council by George Bryan, vice president, arrested in our houses, and on our lawful occasions, and conducted to this place, where we have been kept in close confinement, under a strong military guard, two or more days: that although divers of us demanded of the messengers who arrested us, and insisted on having copies of the said warrant, yet we were not able to procure the same, till this present time, but have remained here unaccused and unheard. We now take the earliest opportunity of laying our grievances before your body, from whom we apprehend they proceed, and of claiming to ourselves the liberties and privileges to which we are entitled by the fundamental rules of justice, by our birthright and inheritance, the laws of the land, and by the express provision of the present constitution, under which your board derive their power.

We apprehend that no man can lawfully be deprived of his liberty without a warrant from some persons having competent authority, specifying an offence against the laws of the land, supported by oath or affirmation of the accuser, and limiting the time of his imprisonment until he is heard, or legally discharged, unless the party be found in the actual perpetration of a crime. Natural justice, equally with law, declares that the party accused should know what he is to answer to, and have an opportunity of showing his innocence. These prin-

ciples are strongly enforced in the ninth and tenth sections of the declaration of rights, which form a fundamental and inviolable part of the constitution, from which you derive your power, and wherein it is declared,

IX. "That in all prosecutions for criminal offences a man hath a right to be heard by himself and his counsel, to demand the cause and nature of his accusation, to be confronted with the witnesses, to call for evidence in his favour, and a speedy public trial by an impartial jury of the country; without the unanimous consent of which jury, he cannot be found guilty; nor can he be compelled to give evidence against himself; nor can any man be justly deprived of his liberty, except by the laws of the land, or the judgment of his peers.

X. "That the people have a right to hold themselves, their houses, papers and possessions free from search or seizure, and therefore warrants, without oaths or affirmations first made, affording a sufficient foundation for them, and whereby any officer or messenger may be commanded or required to search suspected places, or to seize any person or persons, his or their property not particularly described, are contrary to that right, and ought not to be granted."

How far these principles have been adhered to in the course of this business we shall go on to show.

Upon the examination of the said warrant, we find it is, in all respects, inadequate to these descriptions; altogether unprecedented in this or any free country, both in its substance, and the latitude given to the messengers who were to execute it, and wholly subversive of the very constitution you profess to support. The only charge on which it is founded, is a recommendation of Congress to apprehend and secure all persons who in their general

conduct and conversation have evidenced a disposition inimical to the cause of America, and particularly naming some of us—but not suggesting the least offence to have been committed by us.

It authorizes the messengers to search all papers belonging to us, upon a bare possibility that something political may be found, but without the least ground for a suspicion of the kind.

It requires papers, relative to the sufferings of the people called Quakers, to be seized, without limiting the search to any house, or number of houses; under colour of which every house in this city might be broke open.

To the persons whom the Congress have thought proper to select, the warrant adds a number of the inhabitants of the city, of whom some of us are part, without the least insinuation that they are within the description given by the Congress in their recommendation.

It directs all these matters to be executed, (though of the highest importance to the liberties of the people,) at the discretion of a set of men who are under no qualification for the due execution of the office, and are unaccustomed to the forms of executing civil process, from whence probably have proceeded the excesses and irregularities committed by some of them, in divers instances, by refusing to give copies of the process to the parties arrested, by denying to some of us a reasonable time to consider of answers and prepare for confinement. In the absence of others, by breaking our desks and other private repositories—and by ransacking and carrying off domestic papers, printed books, and other matters not within the terms of the warrant.

It limits no time for the duration of our imprisonment, nor points at any hearing, which is an absolute requisite to make a legal warrant; but con-

founds in one warrant, the power to apprehend, and the authority to commit, without interposing a judicial officer between the parties and the messenger.

Upon the whole, we conceive this warrant and the proceedings thereupon, to be far more dangerous in its tendency, and a more flagrant violation of every right which is dear to freemen, than any that can be found in the records of the English constitution.

But when we consider the use to which this general warrant has been applied, and the persons upon whom it has been executed, (*who challenge the world to charge them with offence*), it becomes of too great magnitude to be considered as the cause of a few. It is the cause of every inhabitant, and may, if permitted to pass into a precedent, establish a system of arbitrary power unknown but in the inquisition or the despotic courts of the east.

What adds further to this alarming stretch of power is that we are informed the Vice President of the Council has declared to one of the magistrates of the city, who called on him to enquire into the cause of our confinement, that we were to be sent to Virginia unheard.

Scarcely could we believe such a declaration could have been made by a person who fills the second place in the government, till we were this day confirmed in the melancholy truth by three of the subscribers, whom you absolutely refused to hear in person or by counsel. We would remind you of the complaints urged by numbers of yourselves against the parliament of Great Britain, for condemning the town of Boston unheard, and we call upon you to reconcile your present conduct with your then professions, or your repeated declarations in favour of general liberty.

In the name, therefore, of the whole body of the

freemen of Pennsylvania, whose liberties are radically struck at in this arbitrary imprisonment of us, their unoffending fellow citizens, we demand an audience, that so our innocence may appear, and persecution give place to justice. But if, regardless of every sacred obligation by which men are bound to each other in society, and of that constitution by which you profess to govern, which you have so loudly magnified for the free spirit it breathes, you are still determined to proceed, be the appeal to the Righteous Judge of all the earth for the integrity of our hearts, and the unparalleled tyranny of your measures.

James Pemberton,	Thomas Affleck,
Thomas Wharton,	Charles Jervis,
Thomas Coombe,	William Smith, (broker,)
Edward Pennington,	William Drewet Smith,
Henry Drinker,	Thomas Fisher,
Phineas Bond,	Miers Fisher,
Thomas Gilpin,	Charles Eddy,
John Pemberton,	Israel Pemberton,
Thomas Pike,	John Hunt,
Owen Jones, Jr.	Samuel Pleasants.

Masons' Lodge, Philadelphia,
September 4th, 1777.

N. B. The three last subscribers were first attended by some of those who executed the general warrant; but after their remonstrance to the President and Council, were arrested by Lewis Nicola, and conducted to the Lodge by a special order to him.

The foregoing remonstrance was delivered to Thomas Wharton, Jr., President, &c. last evening, who promised to lay it before Council, and send an

answer to one of the gentlemen, who delivered it to him this morning, but no answer has yet been received.

September 5th, half past two o'clock, P. M.

Thus the matter rested till about seven o'clock yesterday evening, when instead of returning an answer to our repeated demand of a hearing, which we still adhere to as our undoubted right, the secretary of the Council inclosed to William Bradford a copy of a new resolve, desiring him to acquaint us with it; wherein, without the least mention of supporting their insinuations against us, they shift the ground on which they set out, and propose a test to be taken by us, in full satisfaction of all their suspicions.

To this resolve we are preparing an answer, which we intend soon to lay before them: and in the mean time we beg you will avoid the being influenced by any anonymous publications which our adversaries, to draw our attention from the immediate object before us, may utter against us, filled with falsehoods and misrepresentations, which they may be encouraged to publish from an assurance that the printers would conceal their names.

Our attention is now engaged in a most important struggle for civil and religious liberty; we therefore hope you will not expect us to waste that time in refuting such anonymous performances, which is wholly requisite for bringing this grand point to a proper conclusion. We cannot however wholly pass by a publication in the last Evening Post, calculated to throw an odium on the just cause in which we are suffering. It is represented in that piece, that the Quakers are the principal objects of resentment, and the cause assigned is the issuing "seditious publications styled Testimonies, one of

which they assert has been unseasonably published at two critical periods.

A single ray of christian charity would be sufficient to show the uncandid construction put by that writer upon the exercise of those religious rights secured by the constitution to every religious society of warning and admonishing their members to avoid every thing inconsistent with the principles they hold. It is well known that at both the times hinted at, contending armies were endeavouring, within the circle of their yearly meeting, to procure all persons that should come in their way to join them in military preparations.

The testimony of the Quakers is against all wars and fighting, and against entering into military engagements of any kind; surely, then, it was the right of the representatives of that society to caution their members from engaging in any thing contrary to their religious principles. But if it be an offence in those who were active in that publication, what have those of us done who are not members of that society, who are of the church of England, (which two denominations comprehend all the subscribers), and who have published no testimonies.

But this cannot be considered by the writer as a dangerous publication, or why does he republish it in the present critical situation of public affairs; surely this charge is a mere pretence to vilify a respectable body of the inhabitants.

Thus we have furnished you with a calm and dispassionate account of our present circumstances, and we wish to have it considered as a vindication of our own characters, and a peaceable, though firm assertion of the unalienable rights of freemen.

Difficulties may perhaps await us, but relying on the assistance of that Almighty Being, who is the

guardian of the innocent, we prepare to meet them rather than endanger public happiness and freedom by a voluntary surrender of those rights which we have never forfeited.

Mason's Lodge, September 6th, 1777.

Israel Pemberton,	Miers Fisher,
John Hunt,	Thomas Fisher,
James Pemberton,	Samuel R. Fisher,
Thomas Wharton,	Thomas Affleck,
John Pemberton,	Charles Jervis,
Thomas Coombe,	William Smith, (broker,)
Edward Pennington,	Thomas Pike,
Henry Drinker,	William Drewet Smith,
Samuel Pleasants,	Elijah Brown,
Thomas Gilpin,	Charles Eddy,
Phineas Bond,	Owen Jones, Jr.

September 8th, 1777.

P. S. The foregoing address was prepared and intended for publication in the Evening Post of the 6th instant; but before we thought proper to deliver it to the printer, we chose to have some conversation with him; he was sent for and attended us, we told him we had a paper to publish in our vindication, with our names signed; that as we were confined upon some suspicions unknown to us, it was hard we should be attacked by anonymous writers in the papers, our characters aspersed, and prejudices excited against us, when we were demanding a hearing, which ought to be unbiassed and impartial. We therefore required of him, as what we thought a matter of right, according to the rules of every impartial free press, that he would refrain from publishing hereafter any anonymous papers reflecting upon us, and that he would acquaint us with the name of the writer of two paragraphs, in the then last Post, highly injurious to our charac-

ters. To the former he gave us an absolute promise to adhere; to the latter, he said, that he could not give up the name without the writer's consent; that he would go to him and return with his answer as soon as he could, at the same time promising that if we desired it he would insert our address in the Post of that evening, though it would delay its appearance till some time the next day. He went away and we have not since heard from him. Hence we conclude the writer is ashamed to avow the performance.

We now lay before you a remonstrance presented to Congress by eight of us, who were selected by them, and recommended to the Council as dangerous men, who ought to be secured, the rest of us being named by the Council themselves, and included together with them in the general warrant.

TO THE CONGRESS.

The Remonstrance of the Subscribers, Citizens of Philadelphia, sheweth:

That we are now confined by a military guard, having been arrested and deprived of our liberty by order of the President and Council of Pennsylvania, in consequence of a resolve made by you, on the 28th day of the last month, "recommending to the executive powers of the several states, to apprehend and secure all persons, who have, in their general conduct and conversation, evidenced a disposition inimical to the cause of America," and particularly naming us, the subscribers, "together with all such papers in our possession as may be of a political nature;" the copy of which resolve we could not obtain till yesterday afternoon.

Conscious of our innocence, and that we have ministered no just occasion to have our characters

thus traduced and injuriously treated, we have remonstrated to the said President and Council against their arbitrary, unjust and illegal proceedings against us, and demanded our undoubted right of being heard by them; knowing we can manifest the falsehood and injustice of any injurious charge or suspicions they or you may entertain concerning us; but we are denied the opportunity of such a hearing, and were last evening informed, by their order, that they have resolved to send us to Stanton, in the county of Augusta, in Virginia, to be secured there; and we are now told that place is appointed by you for our confinement.

We therefore, by our love to our country, whose true interest and prosperity we have steadily pursued, through the course of our conduct and conversations, and in justice to our characters as freemen and christians, with that freedom and resolution which influences men, conscious of being void of just cause of offence, are bound to remonstrate against your arbitrary, unjust, and cruel treatment of us, our characters, and families, and against the course of proceeding you have chose and prescribed; by which the liberty, property, and character of every freeman in America is, or may be endangered. Most of you are not personally known to us, nor are we to you; and few of you have had the opportunity of conversing with any of us, or of knowing any thing more of our conduct and conversation than what you have received from others, and thus we are subjected to the unjust suspicions you have entertained from the uncertain reports of our adversaries, and are condemned unheard, to be deprived of our most endearing connections and temporal enjoyments, when our personal care of them is most immediately necessary.

We are therefore engaged in the most solemn

manner, to call upon and entreat you to reconsider the course of your proceedings respecting us; and either by yourselves, or the said President and Council, to give us the opportunity of hearing and answering to every matter suggested to, and entertained by you or them against us—being assured we shall appear to be true friends to, and anxiously solicitous for the prosperity of America, on the principles of justice and liberty—and though we are clearly convinced, from the precepts of Christ, the doctrine of his apostles, and the example of his followers in the primitive ages of Christianity, that all outward wars and fightings are unlawful, and therefore cannot join therein, for any cause whatever—we cannot but remind you, that we are by the same principles restrained from pursuing any measures inconsistent with the apostolic advice, "To live peaceably with all men," under whatever powers it is our lot to live, which rule of conduct we are determined to observe, whatever you or any others may determine concerning us.

Your characters in the conspicuous station you stand, and the regard due to the liberties, properties, and even the lives of those who are, and may be affected by the course of your proceedings, so loudly proclaim the justice of our demand of a hearing, that if more time remained for it, we judge farther reasoning unnecessary, beseeching you to remember that we are all to appear before the tribunal of Divine Justice, there to render an account of our actions, and to receive a reward according as our works have been. And we sincerely desire for you, as we do for ourselves, that we may all so direct our course that we may at that tribunal receive the answer "of well done," and enjoy the reward of eternal peace and happiness.

We are your real friends,

Israel Pemberton, James Pemberton,

John Pemberton, Thomas Fisher,
Thomas Wharton, Samuel Pleasants,
Henry Drinker, Samuel R. Fisher.

Philadelphia, 5th 9th mo. 1777,
Lodge-Alley.

We have seen the resolves of Congress published in the Evening Post, of which we shall take due notice; and also the papers published by order of Congress in a supplement to the Pennsylvania Packet; as they are particularly pointed at a religious society, who are capable of answering for their own conduct, we shall leave it to them to confute the insinuations contained in some parts of that publication, which some of us know they are able to do.

We also think it our duty to acquaint you, that Alexander Stedman and Charles Stedman, Jr., who are included in the general warrant, were apprehended and brought here with us, but in a few hours they were carried under guard to the new prison, where we are informed they yet remain as much neglected by their accusers as we have been.

N. B. Seven o'clock, P. M. We presented another remonstrance to the President and Council this day, to which we have received an answer, both which we shall endeavour to hand to the public to-morrow.

Masons' Lodge, September 9, 1777.

We now lay before you the papers referred to in our note of last evening, together with a copy of a letter received by Dr. Hutchinson, informing us of the result of Council upon the last remonstrance.

Copy of a letter from Timothy Matlack to William Bradford.

Philadelphia, September 5, 1777.

Sir,—A remonstrance signed by the gentlemen

confined at the Masons' Lodge, having been presented to Council and read, the Council took the same into consideration and asked the advice of Congress thereupon, which being received, Council thereupon passed the following resolve, which they beg the favour of you to communicate to the aforesaid gentlemen.

IN COUNCIL.

Philadelphia, September 5, 1777.

Resolved, That such of the persons now confined in the Lodge, as shall take and subscribe the oath or affirmation required by law in this commonwealth; or that shall take and subscribe the following oath or affirmation, to wit:

"I do swear, (or affirm,) that I will be faithful and bear true allegiance to the commonwealth of Pennsylvania as a free and independent state," shall be discharged.

I am, respectfully, your very humble servant,

T. MATLACK, *Secretary.*

To Col. W. BRADFORD.

N. B. This letter was delivered to Mr. Bradford as the answer of Council to the second remonstrance.

Copy of a third remonstrance presented to the President and Council yesterday by the hands of Samuel Rhoads and Dr. Hutchinson.

TO THE PRESIDENT AND COUNCIL OF PENNYSLVANIA.

The remonstrance of the subscribers, freemen and inhabitants of the city of Philadelphia, now confined in the Masons' Lodge, sheweth:

That it is with pain we find ourselves under the disagreeable necessity of again remonstrating against

your extraordinary mode of treating us; when our last remonstrance was delivered to your President, he gave expectation to our fellow citizens who waited on him, that he would lay it before you and return an answer; notwithstanding which, we have as yet received no answer whatsoever to it, but instead thereof, a paper signed by your Secretary was delivered to us by William Bradford, the contents of which we shall have occasion to remark on.

But we must not omit another letter received through the same channel, by which we are confirmed in the truth of what we had before heard, that on the very day you were addressed by three of us to be heard, and before we were furnished with a copy of the general warrant, you had resolved to banish us to Stanton, in the county of Augusta, in Virginia, a place where you claim no jurisdiction, and to which we are utter strangers; this resolution formed against a body of innocent freemen, while demanding to be heard, is, we believe, the first instance of the kind to be found in the history of our country: and, besides the violent infringement of the laws and constitution which you have engaged to govern by, the hardship is heightened by the particular situation of that country at this time; as it is publicly asserted, that the Indians have already commenced hostilities upon the frontiers of Virginia, not very far distant from the place of our intended banishment, as though you could find no place of security without endangering our lives.

From the professions you have repeatedly made of your love of liberty and justice, and the manner in which we have demanded our undoubted rights, we had reason to expect to have heard from you on the subject of our last remonstrance; but we find we were mistaken, and the complaints of injured freemen still remain unanswered.

Whether you imagine we are of too little consequence to be regarded, or expect that confinement will reduce us to a tame acquiescence with your arbitrary proceedings, we shall not determine—it will not divert our attention from the important object we have in view in behalf of ourselves and our country; nor will subtle proposals, fit only to captivate the unwary, decoy us from the sure ground on which we stand into a measure as illegal and unconstitutional as your general warrant, and our oppressive treatment under it.

The proposition contained in your resolve of the 5th instant to discharge us upon taking the test "required by law," or the new test framed by yourselves, now demands our notice.

And first we would observe that if you had a right to make such a proposition, we think it very improper to be made to men in our situation. You have first deprived us of our liberty on one pretence, which, finding you are not able to justify, you wave, and require as a condition of our enlargement, that we should confess ourselves men of suspicious characters by doing what ought not to be expected from innocent men. This kind of procedure is not new in history; for though the great patriots of the revolution found better expedients for the security of their government than what arises from oaths of abjuration, yet the annals both of Old and New England are stained with accounts of men, in circumstances similar to our own, dragged before magistrates on the bare suspicion of crimes; of whom tests, which they conscientiously scrupled to take, have been afterwards demanded as the condition of their enlargement. But such examples we should hope would not have found patrons among men professing to be reformers upon all the plans of civil

and religious liberty adopted by the free nations of Europe.

It is strange to us that men entrusted with supreme executive powers should be so regardless of the laws you have so solemnly engaged to execute, as to require us to do more than those very laws enjoin. By the test act every inhabitant may take the test and enjoy all the rights of freemen, or decline it, and submit to a deprivation of some of them of which are expressed in that act; but no power is given to any officer of justice whatsoever to tender it to any person except in particular circumstances, and as the charge against us is not founded on a breach of that law, it is evident you exceeded your authority in putting it to us. But if, after what is past, we could be surprised at any thing you do, we should have been astonished at the rapid progress of your usurpation in assuming legislative powers to yourselves while the assembly was sitting under the same roof. You have overturned the only security the constitution has given the people against absolute despotism, by attempting to exercise the authority of framing a resolve operating as a law at the same time, the powers of executing it.

Your duty as one branch of the constitution is confined to the executing the laws as you find them, and does not extend to the making new ones to salve your own irregular conduct. You have undertaken all this by proposing a new test of your own enacting, unknown to the laws and constitution of the government which you are to execute, unsupported by any authority under which you act; and this an *ex post facto* law made to criminate by a refusal those who before were innocent. And if we were, in your opinion, such dangerous persons as you, under the sanction of the Congress have endeavoured

to represent us, and could not be secured without sending us to so remote and dangerous a part of the country, beyond the limits of your jurisdiction, how will the public be secured by our taking either of the tests you have proposed; that men of bad principles will submit to any tests to cover their dangerous and wicked purposes is evident to all who have been conversant in public affairs.

The great Lord Halifax, who, in the name of the people of England, presented the crown to King William and Queen Mary at the revolution, has expressed himself on this subject in the following nervous terms: "As there is no real security to any state by oaths, so no private person, much less statesman, would ever order his affairs as relying on it; for no man would ever sleep with open doors or unlocked-up-treasure, or plate, should all the town be sworn not to rob."

Another most extraordinary proceeding we find in your Secretary's letter, where he says that you asked and received the advice of Congress, upon our remonstrance, before you determined upon it. What! shall unaccused citizens, demanding their inherent rights, be delayed or refused a hearing until Congress can be consulted? A body who have engaged not to interfere in the internal police of the government. Perhaps you thought the authority of a recommendation from Congress would render your arbitrary designs effectual, and countenance you in the eyes of the people. We trust you will be mistaken, and that neither Congress nor the people will approve your measures.

Having thus remarked on your proposal, protesting our innocence, we again repeat our pressing demand, to be informed of the cause of our commitment, and to have a hearing in the face of our

country, before whom we shall either stand acquitted or condemned.

Israel Pemberton,	William Drewet Smith,
James Pemberton,	Samuel Pleasants,
John Hunt,	William Smith, (broker,)
Thomas Wharton,	Charles Jervis,
Thomas Coombe,	Thomas Pike,
Edward Pennington,	Thomas Gilpin,
John Pemberton,	Samuel R. Fisher,
Henry Drinker,	Thomas Fisher,
Phineas Bond,	Elijah Brown,
Thomas Affleck,	Miers Fisher,
Owen Jones, Jr.	Charles Eddy,

Philadelphia, September 8, 1777.

Sir,—The remonstrance delivered by you and Samuel Rhoads, Esq. to me, has been read in Council, and I am directed to acquaint you, that the business to which this remonstrance relates, is referred to Congress.

I am, with great respect,
Your humble servant,
T. Matlack, *Secretary.*

To Dr. Hutchinson. (Present.)

Mason's Lodge, September 9, 1777, 10 *o'clock, P. M.*

TO THE INHABITANTS OF PENNSYLVANIA.

The following is a copy of a paper we received at half past four o'clock this afternoon, and we have since received orders to prepare for our banishment to-morrow.

IN COUNCIL.

Philadelphia, September 9, 1777.

Resolved, That James Pemberton, Henry Drinker, Israel Pemberton, John Pemberton, Samuel

Pleasants, Thomas Wharton, Sr., Thomas Fisher, (son of Joshua,) Samuel Fisher, (Son of Joshua,) Miers Fisher, Elijah Brown, John Hunt, Phineas Bond, Rev. Thomas Coombe, Charles Jervis, William Drewet Smith, Charles Eddy, Thomas Pike, Owen Jones, Jr., Edward Pennington, William Smith, Thomas Gilpin, and Thomas Affleck, apprehended by Council, as persons who have uniformly manifested by their general conduct and conversation, a disposition highly inimical to the cause of America, and now imprisoned in the Freemasons' Lodge in this city, they refusing to confine themselves to their several dwellings, and thereby making the restraint of their persons in another manner necessary; and having refused to promise to refrain from corresponding with the enemy, and also declined giving any assurance of allegiance to this state, as of right they ought, do thereby renounce all the privileges of citizenship; and that it appears they consider themselves as subjects of the King of Great Britain, the enemy of this and the other United States of America; and that they ought to be proceeded with accordingly.

Resolved, That persons of like characters, and in emergencies equal to the present, when the enemy is at our doors, have, in the other states, been arrested and secured upon suspicions arising from their general behaviour and refusal to acknowledge their allegiance to the states, of which they were the proper subjects; and that such proceedings may be abundantly justified by the conduct of the freest nations, and the authority of the most judicious civilians. Therefore,

Resolved, That the persons whose names are mentioned above, be, without further delay, removed to Stanton, in Virginia, there to be treated according to their characters and stations, as far as

may be consistent with the securing of their persons. Also,

Resolved, That William Imlay, said to be a subject of the state of New York, having behaved in like manner as the persons above mentioned, and in particular declined to give assurance of allegiance to the state of New York, be removed and secured with the rest.

Ordered, That Colonel Nicola, the town major, secure the prisoners above named now in the Masons' Lodge, and assist in removing them out of the city.

Extract from the minutes.

T. MATLACK, *Secretary*.

As we consider this to be the highest act of tyranny that has been exercised in any age or country, where the shadow of liberty was left, we have, in the following manner, entered our protest against their proceedings.

TO THE PRESIDENT AND COUNCIL OF PENNSYLVANIA.

The remonstrance and protest of the subscribers, sheweth:

That your resolve of this day was this afternoon delivered to us; which is the more unexpected, as last evening your Secretary informed us you had referred our business to Congress, to whom we were about further to apply.

In this resolve, contrary to the inherent rights of mankind, you condemn us to banishment unheard.

You determine matters concerning us, which we could have disapproved had our right to a hearing been granted.

The charge against us of refusing "to promise to refrain from corresponding with the enemy," insinuates that we have already held such correspondence, which we utterly and solemnly deny.

The tests you proposed we were by no law bound to subscribe; and notwithstanding our refusing them we are still justly and lawfully entitled to all the rights of citizenship, of which you are attempting to deprive us.

We have never been suffered to come before you to evince our innocence, and remove suspicions which you have laboured to instil into the minds of others, and at the same time knew to be groundless, although Congress recommended it to you to give us a hearing, and your President this morning assured two of our friends we should have it.

In vindication of our characters, we who are of the people called Quakers, are free to declare, that,

Although at the time many of our forefathers were convinced of the truth which we, their descendants now profess, great fluctuations and various changes and turnings happened in government, and they were greatly vilified and persecuted for a firm and steady adherence to their peaceable and inoffensive principles, yet they were preserved from any thing tending to promote insurrections, conspiracies, or the shedding of blood; and during the troubles which by permission of Divine Providence have latterly prevailed, we have steadily maintained our religious principles in these respects, and have not held any correspondence with the contending parties, as is unjustly insinuated, but are withheld and restrained from being concerned in such matters by that divine principle of grace and truth which we profess to be our guide and rule through life. This is of more force and obligation than all the tests and declarations devised by men.

And we, who are of the church of England, are free to declare to you and to the world, that we never have at any time during the present controversy, either directly or indirectly, "communicated any intelligence whatever to the commander of the

British forces, or any other person concerned in public affairs." And with the same cheerfulness we would have engaged not to hold any such correspondence in future, had not the requisition been coupled with ignominious and illegal restrictions, subjecting us to become prisoners within the walls of our own dwellings, and to surrender ourselves to the President and Council on demand. This the clear consciousness of our own innocence absolutely forbade us to accede to.

Upon the whole, your proceedings have been so arbitrary that words are wanting to express our sense of them. We do, therefore, as the last office we expect you will now suffer us to perform for the benefit of our country, in behalf of ourselves and those freemen of Pennsylvania who still have any regard for liberty, solemnly remonstrate and protest against your whole conduct in this unreasonable excess of power exercised by you.

That the evil and destructive spirit of pride, ambition and arbitrary power, with which you have been actuated, may cease and be no more; and that peace on earth and good will to men may happily take the place thereof in your and all men's minds, is the sincere desire of your oppressed and injured fellow citizens.

Israel Pemberton,
John Hunt,
James Pemberton,
John Pemberton,
Thomas Wharton,
Edward Pennington,
Thomas Coombe,
Henry Drinker,
Thomas Fisher,
Samuel Pleasants.
Samuel R. Fisher,
Owen Jones, Jr.
Thomas Gilpin,
Charles Jervis,
Phineas Bond,
Thomas Affleck,
William Drewet Smith,
Thomas Pike,
William Smith, (broker,)
Elijah Brown,
Charles Eddy,
Miers Fisher.

Note. These individuals were banished to Winchester, in Virginia, in the autumn of 1777, on account of the unfounded jealousies of some persons then in rule. During this exile, two of them died—Thomas Gilpin on 3d mo. 1, 1778, and John Hunt, who was seized with a mortification in one of his legs, and sunk under its amputation on 3d mo. 31, 1778.

To the Memories of Thomas Gilpin *and* John Hunt, *who died exiles in Virginia,* 1778.

The feeling bosom mourns the widow's woe,
And shares your anguish in the afflictive blow:
Nature and friendship with united powers,
Would taste the bitter cup to sweeten yours;
But ah! this stroke too deep, and must demand
Superior strength to nature's feeble hand;
And may this strength sufficient be display'd,
Support in suffering, and your weakness aid;
Thro' the dark vale of woes its care extend,
The orphan's father and the widow's friend:
But, tho' deprived of what your soul held dear,
The kind companion and the friend sincere;
Though thus deprived (whose aggravated blow
Points the keen shaft, and swells the cup of woe,)
His name shall live in undecaying bloom,
Beyond the dreary winter of the tomb;
Beyond the oppressor's power shall victor rise,
"Who fell, to injured rights, a sacrifice;"
Stood for that freedom ancient patriots plann'd,
"The friends of law, and fathers of the land."
Thus firm, like them, (tho' sufferings interposed,)
He lived the patriot, and the christian closed.
And thou, dear friend of venerable name,
From friendship must the warm memorial claim;
Whose pious labours with a christian care,
To virtue call'd, and traced the insidious snare,
That led the unwary traveller's steps astray,
A kind director of the well known way.
How oft with holy zeal his spirit glow'd,
How from his lips th' instructive precepts flow'd,
And wing'd the preacher, as he soar'd sublime
Above the clouds that circle nature's clime;

"Drew back the veil, the mystic truths display,
And on deep darkness shed the dawning day;
Explor'd the lost amidst each dangerous snare;
Confirm'd the feeble and the mourners cheer;
Explain'd the types, and from their shadows draw
The healing doctrine of Messiah's law;
Messiah's law, the christian's strength divine,
The living substance of the legal sign;"
Till warm with sacred love we view him rise,
An ardent claimant for his native skies;
Unfold in vision Heaven's immortal day,
And hail the dawn that broke the bands of clay.
Ah, favour'd soul! 'tis selfish here to mourn,
Shall tears defile thy venerable urn?
No, rather join the chorus of the blest,
"And hail the pilgrim to his holy rest,"
Where all the conflicts of probation cease,
And painful labours close in sacred peace.
Now safe from each envenom'd shaft of time,
No more sad exiles from your native clime;
With God's acceptance blest, you stand secure
From base oppression, and the tyrant's power;
Enraptur'd join your kindred race above,
In peaceful climes of liberty and love.
But why thus wrench'd from all the social ties,
Nature's soft claims, and friendship's sympathies;
Why left the cruel bondage to deplore,
"And fall your victims on an exiled shore?"
So yours to answer at Heaven's awful bar,
When the swift witness, conscience, shall appear;
Where the mean subterfuge cannot avail,
And all your subtle sophistry will fail;
Where righteous retribution shall decide,
And you shall share the justice you denied.

FIDELIA.

Mary Shackleton *to* Sarah G. Dillwyn, *wife of George Dillwyn.*

While now fair London's turrets rise,
With pomp majestic to thy view,
While joyful friends salute thine eyes,
Accept thy Mary's fond adieu;

For thou will kindly condescend,
Thy gentle spirit well I know,
To let thy Mary call thee friend,
Nor will she the lov'd claim forego.

O! thou, who left thy native bowers,
By nature deck'd profusely gay,
Where suns of brighter beam than ours,
Diffuse the golden flood of day;

Who, with thy virtuous partner dear,
To distant lands did'st dare to move,
His dangers and distress to cheer,
Fair pattern of connubial love.

Oh! when th' allotted hour shall come,
May he who helps in time of need,
Conduct you to your longing home,
And crown with peace that blessed meed.

Far distant then from every scene,
On poor Hibernia's humble shore,
The vast Atlantic rolls between,
And I must never see thee more.

When on those blooming banks reclin'd,
Where Delaware's broad surges roll,
Ah! think where Gricuse's waters wind,
Let absent friends engage thy soul.

Still view that vale with partial eyes,
Where waves the academic shade;
And still that humble dwelling prize,
Beside the quiet river laid.

For here are hearts with truth sincere,
Thy social friendship fond to own,
The spark of love is cherish'd here,
Which floods of ocean cannot drown.

Testimony from the Monthly Meeting of Philadelphia for the Southern Districts, concerning HANNAH FISHER.

Believing that a commemoration of the useful lives and peaceful deaths of those who have endeavoured faithfully to follow the Redeemer, in the path of humility and self-denial, has often been beneficial to survivors, and tended to encourage the youthful mind to yield to the precious visitations of Divine love,—we are engaged to give forth a memorial concerning our beloved friend, HANNAH FISHER.

She was the daughter of Thomas and Mary Rodman, and was born in Newport, Rhode Island, in the 4th month, 1764. Her father dying when she was very young, the care of a large family devolved upon her mother, to whose exemplary and judicious deportment, our dear friend has often made grateful acknowledgment. This maternal care, co-operating with the tendering impressions of Divine love with which her mind was early visited, became the means of her preservation in much innocence. In the year 1793, she was married to our friend Samuel R. Fisher, and became a member of this Monthly Meeting, and through the renewed and humbling baptisms of the Divine Spirit, was qualified for usefulness therein. In the year 1800, after a season of deep exercise, she came forth in the ministry, and being faithful in the little, experienced an enlargement in the gift, to the comfort and refreshment of many. From the general tenor of her conversation, and the savour of her spirit, it was evident, that having received with meekness the

engrafted word, and abiding patiently under its influence, she was enabled to bring forth good fruits: hence flowed, as streams from their proper fountain, her exemplary deportment; her care in frequently reading the Holy Scriptures in the family; and the faithful testimony which she bore, by her consistent example, to that plainness and simplicity which our christian principles lead into; frequently expressing her thankfulness that she had been enabled to be faithful herein; adding, "I have often felt the cross in it, but it has been to me a great means of preservation."

In her social intercourse, she evinced a mind trained in the discipline of that charity which thinketh no evil, and was ready to do unto others as she would that others should do unto her. Her sympathizing spirit was often drawn to visit the afflicted, and she was qualified to speak a word in season to the weary. To the poor she was a liberal, judicious, and feeling friend. Thus, through obedience to the manifestations of the spirit of truth in her own mind, she was enabled to do her day's work in the day time. Her illness was short, but the result was not alarming to her; it was evident she was in readiness. For several days previous to the solemn close, she was at various times engaged in expressing to the different members of her family and other friends, lively exhortation, tender acknowledgment, and pertinent remarks on the necessity of being prepared for the final scene. To a friend sitting by her, she said, "I have desired that my children may give up in the morning of their day, and join hand in hand with the faithful labourers in the Lord's vineyard;" adding, "I feel nothing in my way. I feel thankful in my bed of sickness, that I have given up much in the cross to my natural inclination, and that I have been favoured to keep the furniture of the

house and my clothing plain and simple." At another time, addressing her children, she said, "Live in love, my dear children, may you all live in love; it will sweeten every bitter cup; there is no comfort without it." Again, "All is done, all is done. It would be a pity for me to recover, I feel so resigned, so sweet, I feel as if I were already in heaven." At another time she said, her illness had been a time of suffering to the body, but not to the mind; that all was comfortable there; adding, "What a mercy! that when the poor body is in suffering, the mind should be preserved in such tranquillity." Her affliction of body appeared to be great; and she once expressed, she thought a part of it might be on account of survivors, that they might see it would not do to put off the day's work until the evening; that it was enough then to have bodily suffering. In the night previous to her close, she said, "Lord I love thee; Lord thou art with me: I love thee because thou hast heard my supplication. Bless the Lord, O my soul!" About an hour before she ceased to breathe, she sweetly expressed, "The Lord is with me; I bless his hand. I bless his arm." Which, at that solemn season, clearly conveyed to the minds of those present, her resignation to this allotment of unerring wisdom, and her thankful sense of the supporting Arm under it. Near the close, she said, "the work is finished."

Thus, we believe, through the efficacy of that grace to which she bore impressive testimony in our meeting a few days before her removal, she has been enabled to "fight a good fight, to keep the faith, and to enter into that rest which is prepared for the righteous."

She died the 12th of the 9th month, 1819, in the fifty-sixth year of her age.

BENJAMIN RIDGWAY SMITH.

Obituary. Second-month 28th, 1809.

Died, yesterday morning, after a painful and lingering illness, which he bore with the patience and fortitude of a Christian, BENJAMIN R. SMITH, son of James Smith, merchant of this city, in the 22nd year of his age.

Few instances of death, apparently so untimely and premature, as this occur. Just entering the career of busy life, with as flattering prospects, and as pleasing hopes of success and respectability, as any one ever commenced it with; and having every tie to endear him to the world, whose troubles he had not yet felt, and whose disappointments had not yet wrung his youthful bosom with anguish, he received the awful summons, which I doubt not called him to "another and a better world."

Nature seemed to have formed him in one of her happiest moods, not indeed for a life of brilliant exploits, or extraordinary achievements, but for a course of peaceful serenity and rational felicity, under the auspices of innocence, and direction of virtue. A residence of several years in Europe had enabled him to collect a stock of information uncommon for his years, and highly useful to him as a merchant. He read and spoke the French and German languages with the greatest facility, and was well acquainted with the commercial regulations, customs, and literature of those countries. But nought did those advantages avail. In "the day spring of youth," the bright morning of his life has been suddenly clouded, and his sun has set to rise no more."

NICHOLAS WALN.

As the biography of some eminent men, in ancient and modern history, is little more or less than the history of their own times, their country or nations;—so it would be difficult to write the life of Nicholas Waln, without allusion to the history of the religious Society of Friends, during his time, both in Europe and America. And yet, though he had by birth, a right of membership among Friends, he appears to have kept as far from them as any moral man could, both in profession and practice, until he was about thirty years of age. The pursuit of popularity and wealth then engrossed his attention; and that he attained both in a remarkable degree, for so young a man, was the opinion and admiration of his contemporaries.

He was the son of Nicholas and Mary Waln, and was born the 19th of 9th month, 1742, at Fair Hill, a country place near Philadelphia, and situate between Germantown and Frankford. He was deprived of a father's care, before he knew the value of it; or, when he was about eight years of age; but was tenderly and affectionately cared for by his mother, who brought him up, aided by the guardianship of her brother, the late Jacob Shoemaker.

Soon after his father's decease, he was placed at a school, under the care of Friends; an institution founded by charter, granted by William Penn. The name of the Society of Friends, is not mentioned in the charter, the seminary being called "the public school," in that instrument;—but, as it was founded by William Penn and his contemporaries, and as the incorporation was granted to overseers, chosen

or named to him by the Monthly Meeting of Friends of Philadelphia, with power to elect their own members forever thereafter, it is emphatically "a school under the care of Friends," though not under the direction of the Society, nor subject to the control of any Monthly or other meeting.

In this institution, under a board of overseers, at that time the most eminent members of the Society, NICHOLAS WALN received his education; not merely that he passed through the English departments, studied the mathematics, and afterwards became a good Latin scholar—but what had infinitely more influence upon his after life, he was educated in the principles and doctrines of the christian religion, and in faith in Jesus Christ, as a living vivifying, governing principle in the souls of men; according with the doctrine of the apostle, "Examine yourselves whether ye be in the faith; prove yourselves; know ye not your own selves, that Jesus Christ is in you, except ye be reprobates."

"Train up a child in the way he should go, and when he is *old* he will not depart from it." He may depart from it while he is *young*,—while the world allures, and its vanities entice; and it is obvious that many do so depart, who never return;—but when young people have cherished and kept alive their faith in God, thus inwardly revealed, and have suffered him, through the power of the cross, to restrain, and, in any degree, to govern their minds, though they may afterwards appear, sometimes to be afar off,—and may be esteemed by their friends as aliens, or even as libertines,—but they are, nevertheless, very often brought to judgment, when no human eye seeth them; and in the agony of their souls, may wish to renew the covenants of youth, and regain the innocence of childhood; but being unstable, undecided, and, consequently, weak in the

purpose of reform, the influence of company may carry them, again and again, far and farther from the path of rectitude and peace. The history of the early life of NICHOLAS WALN, as he used to relate it to his friends, and sometimes publicly, is like the history of many others in these respects; but though light, gay, and vain, it is evident he never wholly lost the early impressions of pure religion. He would not go with his companions into many vices and follies, incident to such youth,—he would peremptorily refuse;—and when they would rally him for his parsimony, alleging that sordidnesss and love of money was the cause of his refusal, he was willing to be accounted mean in this respect, rather than confess to them, as he ought, his regard for a governing principle in his own mind, that secretly restrained him from gross evils, and mercifully kept him from "many foolish and hurtful lusts, which drown men in destruction and perdition."

Immediately after leaving school, and while yet a mere lad, he commenced the study of the law, under Joseph Galloway; devoting a part of his time in acquiring the German language. In his close application to study, an important habit of industry was acquired; he was freed from the train of temptations and evils that wait upon idleness, and, in great measure, freed from the company and solicitations of idle young men. About this time also, he read the History of England, as preparatory to the study of her laws,—and with a view to trace the gradual progress that mankind has made in rational liberty. This is commonly prescribed to law-students, as a sound, incipient step. NICHOLAS WALN read with that view, and may be supposed to have attained his object,—but he also attained to a knowledge, which he esteemed ever after, of far greater value,—a knowledge of the unbending, inflexible, and unconquer-

able nature of pure religion, and the christian principle. Many years afterwards, or when he had become an eminent minister of the gospel, he described William Penn and William Mead, at their famous trial at the Old Bailey, as instruments raised up to break the yoke of oppression and tyranny, and to open the eyes of people to their natural rights. He alleged that through their means, and the patient sufferings of other faithful Friends, these objects have been, in great measure, effected: he stated that they had suffered for us, for posterity, and the good of mankind;—that they had laboured, and we have "entered into their labours."

The broad ground of civil and religious liberty, the equal and unalienable rights of men, secured to the people of Pennsylvania, by the charter and legislative acts of William Penn, he always afterwards ascribed to the principles of Friends,—or in other words, to the spirit of the gospel; that living, non-resisting, unconquerable spirit, that is always victorious through suffering. And, it is very reasonable to suppose, his law reading had made him so intimately acquainted with the early history of the Society of Friends, that it inspired a warmth or glow of feeling, bordering on enthusiasm, whenever he spoke of William Penn.

But to return to him, as a student. There is no evidence of his religious feelings, or secret convictions of truth, during this period of his life, but in his own allusions to them, long after he had relinquished the practice of the law. He was naturally vivacious, witty, and sarcastic; he delighted in gayety and merriment, but suffered nothing to interfere with his studies; and, while yet a minor, was admitted to practice in the courts, and it is said, "he met with great encouragement." There is no doubt this was the case; he had talents and energy enough;

but good judges of these first efforts at the bar, deemed them premature. "I remember," says one, "stopping at the old court-house, corner of Second and Market streets, and hearing him speak, in a cause then trying. According to my impression at the moment, Mr. Waln spoke with more point and fervour than gracefulness."

There is a tradition, that on one occasion, he appeared at Chester, in the stead of Joseph Galloway his preceptor, without his knowledge, and gained his cause. This is deemed, at least, doubtful; and yet a member of the bar, well acquainted with the old records, says, "I have frequently heard the anecdote respecting young Waln at the bar, previous to his admission as an attorney, in a case in which his teacher, Galloway, was concerned; and do not doubt the truth of it;—though such a circumstance could scarcely occur in these days."

Upon adverting to the records of Chester county, it appears, he was entered, for the first time, on the record of the court of common pleas, in 1763, in a case, "February term," in which he was defendant;—and that "he was employed in seven other cases to the same term. In the record of the suits, brought to the succeeding May term, his name occurs three times, and a single case was all that he had to the August term." In all this time he was under twenty-one years of age.

Whatever might have been the opinions of others of his abilities at this time, he certainly was not satisfied himself; and he resolved further to prosecute his studies. With this view, he embarked at Chester, for Bristol, Great Britain, the 10th of 10th mo. 1763, a few weeks after he had entered the twenty-second year of his age;—and, upon his arrival in England, proceeded to London, where he immured himself in the Temple, and entered upon his studies anew.

His early habit of attention to the object of pursuit, had here also a tendency to preserve him from the idle pastimes, diversions, and dissipations of a great city; and the absence of his old associates, in whose company he had at home delighted to spend the part of his time allotted to relaxation, in gayety and frolic,—gave him leisure for reflection and retirement. He reviewed his past life,—recurred to early religious impressions,—renewed the covenants of his youth,—and seemed resolved to begin life anew. To show the state of his mind, while living in this comparative retirement, the following letter to his aunt Shoemaker, widow of his guardian, may suffice.

London, 20th of 1st mo. 1764.

Dear Aunt,—I have entertained an opinion that it is my duty by this opportunity to write to thee, for whom I have a very great regard. I am sensible thou hast undergone a great deal of affliction, and hast been wounded with the most piercing sorrow,—which has rendered it highly necessary for thee to sum up all thy fortitude and patience to bear up under them. There is something implanted within us by our Heavenly Father, which excites our grief for the death of our friends and relations, and that in proportion to the affection and esteem we have for them. This is a natural principle, and by no means inconsistent with Christianity. But, as the dispensations of Providence are always founded upon the highest wisdom, it is undoubtedly our duty to submit to them with patience and resignation, and to say, "Thy will be done, O Father," without murmuring. I am confident, dear aunt, it is a hard task for flesh and blood; but, nevertheless, if every thing is duly considered, as, first, that we are born to know trouble, that we are placed here in a state of probation, and must necessarily expect

to meet with trials—we shall then plainly perceive that we suffer nothing more, than that we fall heirs to, as men, and of course, ought to be satisfied with our lot. But, this is not all. Let us consider the gracious promise of our Lord, the blessed Redeemer of mankind, who says, "Come unto me, all ye that are heavy laden, and labour, and I will give you rest;" and again, "Blessed are they that mourn, for they shall be comforted." These are gracious promises, for which we can never be enough thankful, and which ought to cheer up the drooping spirits of the afflicted Christian; who, by applying to the great Physician of souls, will find relief and comfort in the most fiery trials. Let us then not despair, but place an implicit faith in Him, who is Truth itself, and can never have deviated from his blessed promise, but will always be with his children and people.

I thank God, the Father of all mercies, that he has been pleased to visit my poor soul, and convince me of the errors of my conduct; and I hope I shall be enabled, by his blessed assistance, to experience a redemption from the things of this wicked world; for really, the more I see of its vanities, the more empty they appear to me, and altogether incapable of affording any solid satisfaction. Cheer up, and rejoice, for the time is drawing nigh, when everlasting joy will be assigned to those who have fought the good battle of faith, and have worn the cross with resignation and patience. Amen.

I am, &c.

NICHOLAS WALN.

From other letters there is evidence that his stay in London was a time of religious impressions, though not a season of much religious improvement. It does not appear, however, that he had any idea

of relinquishing the law; on the contrary, there is reason to believe, that when he looked towards the institutions and laws of William Penn, he regarded the province of Pennsylvania, as little less than a Canaan, in comparison with Great Britain. In his ardent temperament of mind, a friend who knew him well, supposes, "that about this time his brilliant imagination opened to his view a field of usefulness, not merely religious, in which, like another William Penn, he might become a statesman, attain to wealth and great honours, and benefit mankind extensively." Whether this opinion be correct or not, we must leave; but when he had passed through his new course of studies, and become a member of the Temple society, he returned to Philadelphia, after an absence of little more than a year, and resumed the practice of the law.

The fluency with which he spoke the German language, his cheerful, pleasing, and amiable manners, together with their confidence in his integrity, soon made him a favourite with the Germans, and opened, in addition to his Philadelphia business, an extensive and profitable practice in the county courts, particularly at Lancaster and Easton; and, during a period of nearly seven years, he seems to have devoted every faculty of his mind to his profession, and apparently with a view to make money.

A distinguished law character, having taken the pains to examine the records of Lancaster, writes thus: "His name first appears to a suit brought in August term, 1765; and it very frequently occurs after that, until he declined practice. The only one living here (Lancaster) who was a fellow practitioner with him, is Mr. George Ross, the son of him who signed the declaration of independence. He remembers Mr. Waln well, and speaks of his character and standing at the bar, as highly respectable.

Those who generally attended with him from the city, were Alexander Wilcocks, Edward Biddle, Richard (late judge) Peters, and sometimes John Dickinson. From York, came James Smith, another signer of the Declaration of Independence. Mr. Waln was more in demand than any of them. He was remarkably diligent and attentive to business, was of a very cheerful disposition, of social manners, and spoke the German fluently. All this rendered him very popular, and gave him abundance of business. He (Mr. Ross) mentioned one thing, that is, perhaps, worth repeating. On some occasion Mr. Ross acted with more candour and liberality than was then usual with attorneys,—and Mr. Waln told him 'he was not roguish enough for a lawyer.'"

From another letter the following information is derived: "When he first came to the Chester county bar, M'Kean, Chew, Galloway, Ross, Dickinson, Read, and Price were in full practice. Johnson also had some business. During his absence abroad, Tilghman, Morris, and Shippen appear to have been admitted. From 1765, to the time of his quitting the profession, his practice continually increased, notwithstanding the crowded state of the bar, and the great ability of his competitors."

The late Miers Fisher, of Philadelphia, speaking of Nicholas Waln, with great veneration and respect, said, "I knew him well when he was a practising attorney, and after he became a religious man, and a minister, and I can attest to the sacrifices he made in retiring from the bar. I was much with him in that period of his life, when he was in the receipt of large sums from his profession, and when he was remarkable for penuriousness;—and, I can testify that he afterwards witnessed such a change of heart, effected by the influence of religion, as en-

abled him fully to overcome the inordinate love of applause and of money."

But whether, at this period of his life, he was inordinately fond of money or not, he was in the high road of obtaining it in abundance, by a most lucrative and successful practice; as appears from the notes of one of his most intimate and confidential friends; from which the following is extracted: "And to crown his brilliant career at the bar, he married Sarah Richardson, an only child of Joseph Richardson, of Philadelphia, of large fortune;—and what was infinitely of more value, possessed of every endowment that could render the married life agreeable and happy." Their marriage was at Friends' meeting-house, on Pine street, in Philadelphia, the 22nd of 5th month, 1771. That she was, through life, a true help-meet to him, he many times bore ample testimony.

About this time, also, it appears from the records of the courts, that his business, as an attorney, was greatly increased, particularly in the country; but the strong convictions in his own mind, that he aludes to, in his letter from London to his aunt Shoemaker, secretly followed him, and also greatly increased. His friend, Thomas Austin, who resided near Pennepack, on the middle road from Philadelphia to Newtown, informed a friend that Nicholas called at his house on his way to Newtown, where the courts for Bucks county were then held, and in the course of conversation told Thomas, "that he was engaged in an important case, that was to come before the court, relative to property." Austin requested him to stop at his house on his return—Nicholas did so; when Austin asked him how the case he had spoken of was issued? Nicholas replied, "I did the best I could for my client, gained the cause for him, and thereby defrauded an honest

man out of his just due." This account was given by Joshua Comly, of Mooreland, lately deceased—and he related further, as from his own knowledge, that "NICHOLAS WALN relinquished the practice of the law at that time, and would never plead a cause after the circumstance related by Austin."

In the course of a year after his marriage, he was mercifully favoured with a renewed visitation. That good hand that had been with him from his childhood,—that had led him and fed him all his life long, now seemed to lay hold on judgment, and bring all his sins into remembrance. He, by whom "God shall judge the secrets of men," even Jesus Christ, who, according to the apostle, is in all men, sat upon the judgment seat in his soul. The book was opened, and he was judged out of those things that were written in the book. His whole life, even every day of his life, as he long afterward used to describe the "judgment day," seemed to be ripped open. Every thing that was covered, or past, was revealed;—and, through the power of conviction, he experienced judgment to pass upon the transgressing nature. He had many times consulted with flesh and blood, and reasoned himself from under strong convictions; but now, through the power of constraining grace, he gave up to the heavenly visitation. He was overwhelmed with sorrow and contrition. He was utterly disqualified for attending to business, or for seeing and conversing with business men. In this unsettled condition he remained, until he felt an impression of duty to go to the Youth's meeting, held for Divine worship, on the third day of the week, at the Market street house, the 4th of 2nd month, 1772.

In this meeting he was constrained to kneel, in public prayer to Almighty God. It was evidently an unexpected thing to the whole assembly;—but

his prayer, which seemed to be altogether on his own account, and was delivered with great deliberation, appeared to have a wonderful effect upon all present;—and the effect upon the minds of his acquaintances, as they heard of it, and indeed upon the citizens generally, (for he was known to almost every one,) was scarcely less humbling and remarkable.

Several attempts were made to commit his prayer to writing from memory, and many copies were taken and circulated,—and some of them printed. From a careful examination of several of them, they are found slightly to disagree. The following, however, is believed to be substantially correct, and is inserted as descriptive of the state of his mind at the time.*

"Oh Lord God! arise, and let thine enemies be scattered! Baptise me,—dip me,—yet deeper in Jordan. Wash me in the laver of regeneration.

"Thou hast done much for me, and hast a right to expect much;—therefore, in the presence of this congregation, I resign myself and all that I have, to thee, Oh Lord!—it is thine: and I pray thee, Oh Lord! to give me grace to enable me to continue firm in this resolution.

"Wherever thou leadest me, Oh Lord! I will follow thee; if through persecution, or even to martyrdom. If my life is required, I will freely sacrifice it. Now I know that my Redeemer liveth, and the mountains of difficulty are removed. Hallelujah!

"Teach me to despise the shame, and the opinions

* I have frequently heard this prayer spoken of as a memorable, striking circumstance, connected with the change produced in this respected friend and relative, with whom and my dear parents there was an intimacy, friendship and attachment, which continued whilst they were sojourners here. My grandfather, W. Logan, I find, notices it in a letter. H. L. S.

of the people of the world. Thou knowest, Oh Lord! my deep baptisms. I acknowledge my manifold sins and transgressions. I know my unworthiness of the many favours I have received; and I thank thee, Oh Father! that thou hast hid thy mysteries from the wise and prudent, and revealed them to babes and sucklings. Amen."

When the meeting ended, he hastily returned home; where, being constitutionally of a nervous temperament, he became quite ill. For several weeks he was confined to the house, except going out to meetings as they came in course; which, though very feeble, he generally attended, and his solid reverential deportment therein was remarkable.

The following extract of a letter from William Logan, of Philadelphia, to Samuel Clarke, of London, has relation to this period.

Philadelphia, 3d mo. (March) 2nd, 1772.

"It may be new to thee, perhaps, to be informed, that thy friend, my relation, NICHOLAS WALN, has, from being almost at the head of the law with us, in high esteem and great practice, from a very sudden and unexpected change, and under a close exercising visitation from an Almighty power, left the calling, and is likely to become a public Friend. He has yet appeared but once, and that in prayer, in a large meeting for worship,—when he stepped from the middle of the meeting, when full gathered, into the gallery, kneeled down, and after remaining some minutes in silence, he began to address the Almighty; and at considerable distance of time between each expression, though well connected, he was favoured, though under great agitation, to go through, and ended to satisfaction. This happened about three weeks past; since which, he has closely

attended all our meetings (and no courts); has been quite silent, but very solid and steady in his whole conduct. How it may terminate, it is as yet impossible to form any judgment. If he is rightly called into the Lord's service, I make no doubt of his being as serviceable in the gallery, and in the society, as at the bar."

For several weeks, he appeared to take no interest nor concern in any thing but the state of his own mind, and his new views and feelings. But when his health and strength were so far recovered, as to admit of attending to business, his first act was, deliberately to disengage himself from the care and instruction of several law-students,—retaining one only (the late William Lewis), that he might have his assistance in closing his extensive business. But this, with the attending memorable circumstances, can, perhaps, in no way be better related, than by inserting the following extract of a letter from Frances, widow of the abovenamed Wm. Lewis.

"The worthy Mr. Waln, was always considered by my deceased husband, as one of his earliest and most sincere friends,—for whose memory he ever retained the most exalted respect, arising from his great kindness. He retained him with him, to finish all the business which he was unavoidably required to have ended in his own name, at the time the pious change took place in his mind, that led him to leave the bar, although he was the youngest and last student, amongst a number of young gentlemen who were at the same time in his office; letting them know that a change in his sentiments, with regard to his professional pursuits, obliged him to decline their finishing their studies with him. And, at the same time, he returned to each person, as an honest and just man, the different sums of money he had received from them as their law preceptor."

Another letter from a friend of NICHOLAS WALN, who knew all the parties and the circumstances he describes, after speaking of his illness as above, says, "When he recovered, he relinquished the practice of the law, and returned fees that he had received. When the business had not been finished, Mr. Lewis, one of his students, was sent to the county courts in which he had practiced, with clients' papers and money, for this purpose."

The letter also from Lancaster, Pennsylvania, from which an extract has already been given, on this subject further states, "Mr. Ross well recollects the circumstance of his (NICHOLAS WALN'S,) sending a person to Lancaster with the papers of his clients, and the fees he had received, in cases not settled or decided."

What becomes now of the charge of sordidness, or money-loving, which his industry in his profession, and his moderation and temperance, had fixed upon him among his young associates? Those that knew him best, were exceedingly surprised, and wholly unable to account for the sudden and wonderful change, without ascribing it to the power of religion. A member of the Philadelphia bar, in a letter to his friend, concludes his account of the event in the following words: "In the youthful prime of life, surrounded by affluence and gayety, he relinquished, seemingly, his existence in the world,—exchanged a civil for a religious life, and has become, *really*, as well as *nominally*, a distinguished member of the Society of Friends. Had he continued at the bar, he might, probably, in the course of events, have reached the first honours of his country. He should not, however, without those honours, be regarded as much the less a patriot."

For several years, he led a very retired life, mostly at home, and diligently attended meetings, as

they came in course;—and, during this period of his religious childhood, his appearances, as a minister, were seldom, and his sermons very short and weighty.

As a companion to James Thornton, in the 5th and 6th months, 1774, he visited some meetings in Philadelphia, Chester, Lancaster, and York counties. And afterwards, meeting with John Churchman at a Quarterly Meeting, held at Cecil, in Maryland, he accompanied him to some meetings in Delaware, in the 11th and 12th months of the same year. But for several years, he was mostly at home or near home, and grew in his gift, and in religious usefulness. He attended the Yearly Meeting, held at Newport for New England,—and also New York and Baltimore Yearly Meetings; and the two latter, many times in the course of his useful life; but it was at home, and near home, in the Youth's meetings, held quarterly, and in those large general meetings, that, in those days, were held circular, once a year, at suitable places through the country, in which his service as a minister of the gospel was best known. He seldom made general visits, never apprehending it was right for him to remain from home, and away from his home friends, long at a time. He used to say, it was "better to go again, twice or thrice, than overstay one's time;—for then we are liable to become bewildered, and not know when to return."

In the years 1783, 4 and 5, he visited most of the meetings in England, to his own, and greatly to the satisfaction of Friends. He embarked on this journey the 5th of 6th month, 1783, and returned home the 5th of 9th month, 1785; being absent two years and three months. John Townsend, John Storer, and Thomas Colley, on a religious visit to Friends in America, came over sea with him on his return.

Ten years afterwards, accompanied by David Bacon, of Philadelphia, an elder, he visited Friends in Ireland, and thence, passing through some parts of England, again returned home in the 10th month, 1796, after an absence of one year and four months.

As a minister of the gospel, he would be described, or classed, very differently, at different periods of his life. From about the year 1780, until some time after his return from his second religious visit in Great Britain, (1796,) he was a great preacher, very popular among Friends, and greatly admired and followed by those who were not Friends. From about 1796 to 1813, when he died, his preaching was mostly of a different character; his communications being generally in few words, but weighty, and adapted to particular states, rather than doctrinal. A man of observation and good judgment, who knew him intimately all his life, in a letter to his friend, writes thus: "As a public speaker among Friends, his eminent talents are well known. His discourses were liberal, practical, and comprehensive; and, I believe, much admired by all classes." A more correct description of him as a preacher at home, and at all times, could not be given.

He bore an upright and faithful testimony against an hireling ministry,—and his preaching was so searching, that on this, and other subjects, it was not unusual for people to call on him, to inquire whether he had allusion to them. "Put me, I pray thee, into the priest's office, that I may eat a piece of bread." On this text he preached a memorable sermon at the Market street house, in Philadelphia, when several young ministers, (Friends,) were so touched that they waited on Nicholas to inquire if he had allusion to them, or any of them? He satisfied them that he had not, but, on the contrary, they had his near sympathy and unity. Not long after-

wards it became known, that a stranger, a young student of divinity (so called) was present, who, being convinced by what he heard, relinquished his prospect of preaching, and returned home.

In a large public meeting in London, he arose with these words: "The lawyers, the priests, and the doctors, these are the deceivers of men."

At a Youth's meeting, held at Abington, the day succeeding one of their Quarterly meetings, James Simpson having first appeared in a short, lively testimony, NICHOLAS rose, and preached a most powerful and impressive sermon;—standing about an hour, and then kneeled in supplication. The whole assembly seemed to be baptized together, and so covered with solemnity, that when Friends shook hands to break up the meeting, no one would rise! After a pause, NICHOLAS said, "Under the solemn covering we are favoured with, perhaps Friends had better separate;" when a few young men near the door rose upon their feet;—but, observing the meeting had not broken up, they again took their seats, and the assembly continued to sit in silence some time longer. Richard Jordan then rose and said aloud, "Hosanna! blessed is he that cometh in the name of the Lord." He said a few sentences more to define the blessedness of such seasons of favour; after which Friends again taking one another by the hand, the meeting ended;—and a friend who was present and preserved this account, remarked, that "it seemed to him no one wished to enter into conversation with another."

Many such descriptions of his meetings might be given:—to those that remember him as a preacher they are not necessary—a memorial of him lives in their remembrance—and yet, as the following extract from a friend's letter, has relation to Philadelphia, and is in itself a memorial of the evening meet-

ings, formerly held in the Market street house, it will be acceptable to every one. After announcing the time of NICHOLAS WALN's decease, he says, "His ministry was so remarkable and profound, that I yet remember with peculiar satisfaction the savour of many communications at the evening meetings, at the Market street house, which appeared to baptize those favoured congregations in the living streams of consolation."

Perhaps few meetings held by Friends were more remarkable, or more generally useful, than those evening meetings. They were always large, often attended by foreigners, and strangers from every part of the Union, particularly while congress held their sessions in Philadelphia. And here, NICHOLAS WALN, and other eminent ministers of his day, were often lead to preach the gospel, in the demonstration of the spirit and with power;—opening with clearness the primary and fundamental ground of the faith and doctrines of the Christian religion, as held by the Society of Friends,—showing that they are in accordance with the scriptures, and emanate immediately from Christ himself, the great minister of the sanctuary, and the teacher sent from God into the hearts of all men;—that faith in him, and obedience to him, makes men whole;—that he cleanses, by his baptism of fire and the Holy Ghost, from every defilement of flesh and spirit, washes in the laver of regeneration, and makes clean and white the souls of them that believe in him—not traditionally and historically, but practically in his living, inward, spiritual appearance; and, therefore, "he is the Saviour of all men who believe;" saving them from the guilt and consequence of sin, and making them meet for an entrance in the kingdom of heaven.

In those days, we heard little of the charge of in-

fidelity and deism, as malignantly urged against Friends, in the beginning, by hireling priests, and ministers of the letter. The people would not hear it;—they could not bear it; as they heard and felt, that no people on earth could more firmly and unequivocally believe in Jesus Christ, as their alone Almighty Saviour, than the Society of Friends! The people, again, would not listen to the charge, that Friends denied the *divinity* of Christ,—for they heard and they understood their doctrine and testimony, that he is God; that is, that the "gospel spirit," or "the spirit of Truth," Friends preach as the universal and Almighty Saviour, is one forever with the spirit of God, according with the testimony of Jesus Christ, "I and my Father are one."

But, though so popular as a minister, NICHOLAS WALN was humble as a little child. Oliver Paxson, speaking of him, expressed his opinion in the following words: "As a great man, as a wise man, as a learned man, and as a rich man, I know none possessed of as much childlike humility and simplicity, as NICHOLAS WALN." Great he certainly was, in many respects;—he was great as a disciplinarian, and his "childlike humility and simplicity" made him such.

In this character, his example and influence could only be known in the society; for all their meetings of discipline are held select. The following extracts from the letters of several Friends, express the estimation in which he was held, and particularly as a disciplinarian.

"In reference to our dear deceased friend, NICHOLAS WALN, I feel entirely prepared to agree with thee in the opinion that he was 'good and great.' Although singular, he was one who had submitted, in an extraordinary degree, to the cross of Christ; and, as a consequence, I believe, had fewer faults,

and more virtues, than most of us; and as such an one, I always highly appreciated his character. I can well remember some of his powerful sermons, replete with gospel truths, and delivered in strains of the most persuasive eloquence, and christian fervour; and which made impressions of the best and most edifying kind. I retain also pleasing recollections of his example, in meetings of business, as a firm supporter of the salutary rules of the discipline,—also as a consistent member, whose conduct in those meetings furnished indubitable evidence of a benevolent heart, accompanied by humility and condescension."

"Although he was a man of no ordinary talents, and had great influence in society, he was remarkable for condescension, preferring the unity of his friends, to carrying any measure, however desirable."

"He was an original, being no man's copy, and remarkable for independence of mind. He feared no one, in doing what he believed to be his duty, and sought not the applause of men. Faithful friends, and even children, loved him, but hypocrites feared him. He possessed much of this world's goods, but was abstemious, and lived a life of self-denial."

In the preparative, Monthly, and Quarterly Meetings, his "condescension" was indeed remarkable: he seemed to keep on the back ground, giving every member, even the least, full opportunity to speak; and, as correct judgment was arrived at, he seemed rather to follow than to make any feel that he led them; and thus his fellow members had opportunity allowed, to exercise their own gifts, individually.

In Yearly Meetings, and in the Meeting for Sufferings, though still remarkable for condescension, he was more prompt and active. It was in these superior meetings, more particularly, that superfi-

cial or disorderly members feared him. He loved simplicity,—he loved modesty and innocent boldness, in Friends who were active in meetings for discipline;—but every thing like affected sanctity, or an attempt to make fine speeches, he would put down, and sometimes by irony the most cutting and severe, in a manner altogether peculiar to himself, and which no one would attempt to imitate. If it could not always be said of him, as William Penn said of George Fox, that "he was a discerner of other men's spirits, and master of his own;" it was, nevertheless, most true of him, at times. But as his natural vivacity and pungent wit remained with him to the last, his own spirit might, on some occasions, have got the dominion over him through them—but it was only momentary, for his natural disposition was, in a wonderful manner, subjected to the government of Truth,—and therefore it would be difficult to conceive an instance, wherein vivacity and wit were so little out of place, and so consistent with a religious character. But if, on account of this exception, he was not always, and at all times, master of his own spirit, he had a remarkable faculty, or gift, in discerning that of other men; and hence it was that hypocrites feared him;—aspiring spirits feared him;—and all who were enemies of the cross of Christ in themselves, but great advocates for it in other men, also feared him.

Whenever a forward, unsanctified spirit, was apparent in any, through creaturely activity, or zeal without knowledge, in meetings for discipline, he would withstand such an one to the face, and in the face of the meeting; because they were to be blamed, and not tolerated—esteeming all such, as meddlers and busy-bodies. And hence, at one Yearly Meeting in particular, it was a time of close exercise and suffering to him, throughout, occasioned mostly by

strangers, from other parts: he thought their ministry was superficial,—that they run into the expression of many words, without life and power, instead of keeping in their gifts, or, as he used to express it, "in the cool, deliberate life of the principle"—but truth seemed to be over all, at the last, and the meeting was favoured to end well.

But a new trial awaited his sensitive and exercised mind from another quarter. As friends were taking one another by the hand, to separate until another year, a Friend, who was an elder and overseer, said to NICHOLAS, "Thou hadst better now go out of town, to thy country place!"—meaning, as he afterwards explained, no more than to recommend the country as a favourable place for relaxation and rest, which he so much needed. But, he had made a most unhappy choice of time and place,—he spoke to him under the observation of many other friends,—and his manner appeared to be dictatorial, ungracious, and unfeeling, and seemed to mean more than was expressed;—implying censure, if not reproof, for his steady and firm opposition to those "aspiring spirits."

NICHOLAS made no reply,—seemed scarcely to notice or hear what was said, and presently went home; but in the afternoon he called on the Friend for an explanation.

When he entered the house he found himself, unexpectedly, in the midst of a large company of Friends. He looked around the circle, as he stood at the parlour door, and said aloud, "What! what! what! What does all this mean?" The Friend explained. They are the overseers of our monthly meeting. J. H——, having a complaint of debt against J. W——, who has removed from the city, J. H—— has objected to his having a certificate of membership until the debt is paid; and as J. W——

is now in the city attending the Yearly Meeting, the overseers have taken this opportunity to have the parties together.

"Well," said NICHOLAS, "If that is all, you may go. H——, call at my office to-morrow morning, at nine o'clock, and I will give thee thy money.—Now you may go,—you may all go;"—waving his hand towards the door, and immediately the room was cleared.

A chair having been placed for NICHOLAS, and he kindly invited to be seated, the parties were now alone; as they ought to have been, when the admonition was given in the morning. A profound silence continued for some time;—when NICHOLAS, changing his position in his chair, looked steadfastly at the Friend for some time, and then said, with great deliberation and emphasis, "Thou art a young man!" "I know it, NICHOLAS," said the Friend. "I know it:—and I always esteemed thee as a father. I had no intention to wound thy feelings, by what I said to thee this morning, after meeting;—or to express any censure or disapprobation;—far from it—and if I have hurt thee, I am sorry for it." Another interval of silence ensued, when NICHOLAS arose, kindly took leave, and returned home.

Thus, by "dwelling in love, and keeping low in the feeling state," which was NICHOLAS WALN'S continual recommendation to all his friends, in cases of trial or difficulty, the elder could acknowledge his fault, and NICHOLAS could forgive it; and a deep wound that had been given unnecessarily, and undeservedly, was healed.

This is the true ground of reconciliation upon christian principles, according with the discipline and practice of Friends;—and as long as they keep to gospel order herein, "dwelling in love, and keeping low in the feeling state," unity can be maintain-

ed; for no case can arise that is too hard, or too difficult for the members of the church of Christ. "Nothing is impossible unto them." They can cast out devils, even legions of devils,—they can cure all manner of diseases, even the most inveterate; they can take up serpents, wherever they make their appearance, and if they drink any deadly thing, it shall not hurt them.

But the reverse of all this is most true, as it relates to them who lose the christian spirit, and judge and act as mere men:—they can no longer "keep low" in their condition; it is impossible unto them; and hence they become wise and lifted up;—strong and unrelenting, and they always demand the uttermost farthing;—and with good reason, as they believe:—having justice on their side, as they imagine, they take an offending brother by the throat, not knowing or regarding it, that they have a Master in heaven! "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

He had a most exalted idea of the unity and harmony of religious society, as inseparable from its strength,—and considered it as an evidence of Divine approbation. From the unity of the spirit in the bond of peace, the church, according to his doctrine, derived all its authority and power, which he regarded as the power of God:—and with this understanding, he would sometimes preach the scripture doctrine with awful authority; "Whatsoever ye shall bind on earth, shall be bound in heaven;—and whatsoever ye shall loose on earth, shall be loosed in heaven;" producing conviction on the minds of the auditory, that was absolutely irresistible.

In all cases, where this unity was attained and defined, he considered himself bound by it, whatever his previous views and apprehensions might

have been. And whenever disunity, or opposition to it, manifested itself in any, he considered them on dangerous ground. Those that remember NICHOLAS WALN, in meetings for discipline, will remember his views of the sin of "rebellion against the mind and judgment of Truth," and his impressive manner of describing its effects and certain consequences.

When the residue of an Indian tribe, set up a claim to some lands in an adjacent state, on which, among others, several families of Friends were settled,—the claim was resisted as illegal; the present owners having derived their titles from others, and fully paid for their lands. Those Friends were at that time, members of a Monthly and Quarterly Meeting which belonged to the Yearly Meeting held in Philadelphia, and the subject was brought up, as involving a case of difficulty, for its advice and judgment. It was considered by the Yearly Meeting to be a matter of great importance, nearly affecting a considerable number of the members of society; and was referred by the Yearly Meeting to the careful investigation of the Meeting for Sufferings, with direction to report their sense and judgment. NICHOLAS WALN was a member of that meeting,—the subject was duly considered in all its parts, and their decision, waiving all considerations of law, or legal possession through lapse of time, was based upon the principle of justice, and required that full and ample remuneration be made to those Indians, who were regarded as the rightful owners—and the Yearly Meeting adopted their report, with entire unanimity, and forwarded it as their judgment to the proper Quarterly Meeting.

Soon after this the subject was brought before the Yearly Meeting a second time, but now, as a matter of charge against the Monthly Meeting in question,

they having refused to comply with the advice of the Yearly Meeting! NICHOLAS WALN was at the table as clerk;—the meeting regarded the position that the Monthly Meeting had taken, as unjustifiable. Upon the opening of the afternoon sitting, NICHOLAS rose, and said,—"Pride goeth before destruction, and an aspiring spirit before a fall. I wish we may all experience that state, wherein we can say, Thy will be done. As for this business, I have travelled in it, as much as any Friend;—and if the authority of the Meeting for Sufferings, and the authority of this Meeting, is to be trampled upon by a Monthly Meeting of insurgents, (for I consider them to be in the same spirit with the insurgents against government)—I wish to give up every office I hold in society!"

But though he would thus sometimes exalt the standard of Truth, with relation to church power, it was in order to set it over wrong things, and over imaginations, and evil spirits made manifest in them,—but not over the consciences or religious feelings of his brethren. No friend could be more tender and tolerant, or had more regard to the civil and religious rights of men.

In the city of Bristol, in England, Friends had been in the practice of holding a two weeks' meeting, in the nature of a Monthly Meeting;—that is, it was their executive meeting, dealing with offenders and otherwise administering the discipline, as Monthly Meetings, elsewhere. This had been of long standing, and Friends there were attached to it, as suiting, in their apprehension, their own circumstances. They also held a meeting once in three months, in the character of a Quarterly Meeting, composed of the same members, to which their two weeks' meeting was amenable. That is, Bristol Friends were

as judge and jury in all cases relating to themselves, in church affairs.

When NICHOLAS was first in England on a religious visit, he was at Bristol, and became acquainted with this singular circumstance, and with the uneasiness of the Yearly Meeting, held in London, with regard to it. But, according to the practice of Friends, they had a right to hold such meetings as best suited themselves;—and, besides, those meetings were of long standing, and Friends were attached to their institutions because they were ancient. The evil was apparent, but there was no remedy without the consent of Bristol Friends themselves.

NICHOLAS WALN met a committee of their Yearly Meeting at Bristol, and was instrumental in bringing about a salutary change. The following extract from a letter which he wrote to James Pemberton, of Philadelphia, will show that he did not consider Bristol Friends as "insurgents." Their case was a matter of religious freedom, and of right. It will also show the practice of society in relation to laying down meetings.

Bristol, 1st of 10th month, 1783.

"DEAR FRIEND,—I received thy favour of 26th of 7th month, 1783, by John Elliott, who, with some other Friends, a committee of the Yearly Meeting, came here on a visit to Friends of Bristol.

In this city they hold a two weeks' meeting, in nature of a Monthly Meeting, and a Quarterly Meeting which is made up of the same Friends: so that on appeals, &c. it is *ab eadem; ad eundem.* Some reasons induced the Yearly Meeting to promote their being joined to some county, and instead of a two weeks' meeting, to hold a monthly meeting. This met with opposition from those who are at-

tached to old usages; but through some close labour, they have agreed to become a branch of Somerset Quarterly Meeting. This alteration, I hope, will be beneficial.

John Pemberton and William Matthews, I believe, are in Ireland, and Robert Valentine in the north of England.

Thy loving friend,
NICHOLAS WALN."

"This alteration," says he, "I *hope* will be beneficial." It has been brought about through "some close labour;" not to coerce Friends of Bristol, but to convince and gain them;—and they accordingly "agreed to become a branch of Somerset Quarterly Meeting."

Several years after his return from this visit, and before he went to Europe the second time, two monthly meetings in a neighbouring city, disagreed exceedingly about their property, and mostly about ownership in a valuable lot, partly appropriated as a burying-ground. The case was the more trying, and difficult of satisfactory adjustment, because all the Friends concerned had, at one time, been members of one Monthly Meeting. But both meetings believed they were contending only for their rights, and each considered the other's views, and their practices accordingly, as wrong: both of them were anxious for a settlement and termination of strife and contention, but desirous also of victory.

In this situation it was natural for concerned members to look towards NICHOLAS WALN. He was a good judge of legal questions, and was known to be a peace-maker;—and though not a member even of the Yearly Meeting, within which the difficulty existed, the whole case was submitted for his consideration and judgment by a Friend who, like

Nicholas Waln, loved peace and harmony in religious society, and who suggested the propriety of his attending their monthly meeting. The following is an extract from his answer.

"The subject of thy last letter has claimed and obtained my attention;—but I should hope, that if patience is abode in, wisdom may be vouchsafed to conduct the business to a right conclusion, which I trust is the desire of Friends generally. And though there may be variety of prospects, and difference of sentiment, yet as we dwell in love, and keep low in the feeling state, we are sometimes favoured with a sense of what is proper to be done, and so unite with the judgment of Truth; and which, when known, we dare not oppose. It is not very probable that I shall attend your monthly meeting, knowing, of myself, I can do nothing; and unless I am sent, I shall not profit the people.

I am thine, &c.

Nicholas Waln."

The nature of that government in religious society, which we profess to be Divine, cannot perhaps be better described. "To dwell in love, and keep low in the feeling state," are among the means through which we arrive at "the judgment of Truth," which is the judgment of Christ,—and "when this is known, we dare not oppose." No difficulty can arise among Friends, until the unity is broken, and love is lost; and wherever this unhappily takes place in any, there is an end of "keeping low in the feeling state,"—"the judgment of truth" cannot be known, though it may be professed; and without it, our own judgments soon carry us beyond the bounds of charity and brotherly kindness! "Hereby shall all men know that ye are my disciples, if ye have love one unto another!"

The following extract from a letter to a particular friend in Baltimore, dated 5th month, 1799, exhibits the sympathetic feelings of the mind of NICHOLAS WALN; and, while it manifests his concern for the future welfare and preservation of his friend, it shows a sound, discriminating judgment in the writer.

"DEAR FRIEND,—Although I have not taken an opportunity of expressing my sympathy with thee and thy children, under your great and afflicting loss, yet I think I was strongly impressed with cordial sorrow; which was much alleviated by the hope of her being gone to the peaceful abodes of the righteous. She was one, for whom I had great love and esteem: and although it may appear early to give a caution, in respect to a future matrimonial connexion, yet I have seen so many mistakes made in this respect, that I feel a liberty to express a wish, that if such a prospect should open, thou would carefully examine, solidly deliberate, and deeply search after the mind of Truth."

That kind of admonition and advice, which is generally considered as more in place in meetings of discipline, NICHOLAS WALN would sometimes give very impressively at the close of meetings for worship.

On one occasion, in a time of severe, cold weather, at the close of a large meeting on first-day evening, in the Market street house, he rose and said—"There are two cautions which I wish to prevail in our society. I wish we may give no factitious notes. I wish we may be punctual in our promises and just in the payment of our debts,—and when we have paid every body, be kind to the poor!"

The practice of banking, in Philadelphia, had its origin in his time; and the number of banks had increased, from one, which was at first thought suffi-

cient, to ten or twelve, and occasioned an entire change in money transactions, from what he had been accustomed to. Nicholas Waln highly disapproved of their multiplication, and predicted that in times of difficulty, failures of banking companies would take place, or that their notes would depreciate in value, and the community suffer loss. Besides, he wholly disapproved of factitious notes, and the practice of endorsements upon them to raise money; and often laboured faithfully, in meetings for discipline, that Friends might conduct their business as much as possible, without dependance upon banks for accommodation. In these respects he had many fellow-labourers; several of whom, and perhaps the most distinguished, resided in Philadelphia; but within the Yearly Meeting, particularly before the incorporation of country banks, they were found among the representatives, more or less, of every Quarterly Meeting. And whenever the great question of trade and business, or Friends' conduct and practices therein, was considered, (which takes place once a year,) "the judgment of truth" was decidedly opposed to the common maxims, and common practices of the times, and in accordance with Friends' ancient testimonies, that led them through the paths of self-denial, into moderation, and made them way-marks unto others. And as the Yearly Meeting sometimes committed to writing their sense and judgment on this important subject, the following minutes are given as in accordance with the "two cautions," and the religious principles of Nicholas Waln.

"We warn our members against a pernicious practice amongst the trading part of the community, which has often issued in the ruin of those concerned therein, viz: that of raising and circulating a kind of paper credit, with endorsements, to give it

an appearance of value, without an intrinsic reality; a practice which, as it appears to be inconsistent with the truth we profess, we declare our disapprobation of, and entreat every member of our society to avoid and discourage."

"We also caution all in membership with us, to avoid entering into joint securities with others, under the specious plea of rendering acts of kindness; many by so doing, having been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. 'Be not thou (said the wise man) one of them that strike hands; or of them that are sureties for debt. If thou hast nothing to pay, why should he take away thy bed from under thee.'"

"We affectionately desire, that Friends may wait for Divine counsel in all their engagements, and not suffer their minds to be hurried away, by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours; 'they who will be rich fall into temptation and a snare,' and erring from the faith, 'pierce themselves through with many sorrows.' Even when riches to any extraordinary degree have been amassed, by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of Truth into liberties repugnant to our religious testimonies, and sometimes into enterprises which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation."

In the sequel it will be seen that "factitious notes," endorsed "under the specious plea of rendering acts of kindness," made his widow poor, and deprived two of his sons who had no agency in the transaction, of a fair inheritance, and that too without benefiting the other, as his affectionate and ex-

cellent mother intended, when she put all, without fully knowing, perhaps, what she did, to the hazard of the often deceptive probabilities of mercantile speculation and trade,—in which she had no necessary concern. But as this disastrous event occurred after his decease, we will return to NICHOLAS WALN, and consider him as a member of the school corporation.

He was many years an "overseer of the public schools, founded by charter in the town and county of Philadelphia," the institution in which he had received his education. Under the care of these overseers, there are twelve or fourteen different schools, and sometimes more, situated in different parts of the city and districts, in which many of the children of Friends, and many more that are not members, receive their school-learning.

In one of these seminaries, the Latin and Greek languages are taught,—in another, the mathematics generally, and the higher branches of an English education,—while in the others, reading, writing, arithmetic, English grammar, geography, and the introductory branches of mathematical science—and of these latter, several are for female children.

From the foundation of this institution, by the Friends of Philadelphia, to whom William Penn granted the charter, as aforesaid, to the present time, many orphans and other poor children, some of them Friends, but far the greater number in his time, not members, have received their school-learning free of any charge or expense to their friends, or the public; and, besides, all their books and necessary apparatus are furnished gratis, and, in the winter season, they are comfortably clothed. They wear no badge, or uniform, to distinguish them from the other children; they are not known in the schools as charity scholars, and indeed, in many cases, do

not know they are such, themselves. As there has been from fifty to a hundred of this description of children in the schools at one time,—it is believed that thousands have, in this way, freely acquired an education to fit them for business, without the knowledge of the public through any channel whatever. "Let not thy left hand know what thy right hand doeth."

For the superintendence of the education of so large a number of children, the overseers, dividing themselves into committees and sub-committees, visit the schools quarterly, and sometimes monthly; and even oftener, on occasions. Nicholas Waln was one of the committee having charge of the Latin schools—but this did not prevent his visits, which were often memorable, to the others. These visits were not considered official;—it would appear from his manner, at first, that they were mere calls,—that he had no particular object; but the countenances of the children would brighten at his pleasantry, or smile at his remarks, as he would walk through the passages towards the teacher's seat. On one occasion, particularly, a class was reading, and he took a book in hand "to look over." After hearing them all, he began to read himself;—but he had not proceeded far, when his voice began to fail, as though he was affected with his subject;—when, closing the book, he preached a most thrilling, impressive, and instructive sermon, in such simple terms, that little children could understand, and many of them well remembered when they became men.

From what has been said, it will be apparent, that the duties of overseers, were not considered by them merely of a literary nature—they felt a religious, and almost a parental care over the the children;—and therefore required by their printed rules, that

were placed in a conspicuous place in every room, that the scriptures should be read daily in every school, and that their teachers should bring the scholars with them to the meetings for worship, in the district of the city, where they were kept—and hence, overseers saw the children that were placed under their care once a week, in some one of the several meetings.

Nicholas Waln was a member of the southern district, or Pine street meeting, and generally attended some others, as they came in course; and that kind of feeling in them, as described in the letter of a friend, on another occasion, was often experienced; "which seemed to baptise those favoured congregations, in the living streams of consolation," of which there are many who were made partakers, when among the school children, and who, at this distant period of time, are living witnesses.

It is a great mistake to suppose that children are not capable of religious understanding. Nicholas Waln, from his own testimony, received impressions in his childhood that he never wholly lost; to which afterwards he adverted, as the means, under a divine and merciful providence, of his redemption and salvation. He could not feel indifferent, therefore, to the religious, guarded education of children. That this care and his preaching were blessed to many of them, the following instance in one family, may suffice to show.

A man of some note and distinction in the city, had married his wife abroad, and brought her from among her friends, the Moravians, and away from the religious institutions in which she had been educated, to reside in Philadelphia, a stranger—and a stranger she seemed inclined to be, living very retired, or making very few acquaintances, out of her husband's family circle. She was the mother of

several children; one of which she lost while an infant, and for which she sorrowed exceedingly. After several years had elapsed, she felt inclined to seek consolation, or at least, alleviation of her own feelings, by attending at some place of public worship;—and she went alternately to several, and heard several popular preachers; but as her distress was greatly increased by what she heard and read of the doctrines of religious professors, she concluded again to resume her state of seclusion from the world; which she did for some time. But hearing afterwards a good account of the Methodists, she concluded to go and hear them: she did so, several times a week, for several weeks; and though she believed they placed less reliance upon water baptism, and other outward ordinances and ceremonies than others, yet their manner of worship did not suit the state of her exercised mind, and she concluded to look no further. She saw nothing for herself but retirement; and thought no human being had ever been in her condition; which admitted, as she supposed, of no happiness or enjoyment in this life.

During this time of close trial and religious exercises, her eldest son, a boy of eight or nine years of age, was placed at Friends' school, in the southern district, and had gone, with the scholars, on fourth-days, to Pine street meeting. Returning home one day, he found his mother in her room, alone, in great distress, and her tears flowing freely: he went to her, held her affectionately by the hand, and wept aloud. After some time, he addressed her thus: "'Ma', what ails you? What makes you cry so much? Ma', I wish you would come to one of the meetings our school goes to; I am sure it would do you good." Long afterwards, when relating her religious experience to a friend, she mentioned this

circumstance; the affectionate invitation of her own child to go to meeting, determined her to make the trial, and her soul was satisfied: she was indeed baptised,—not in water, but "in the living streams of consolation." She became convinced of the reality of a principle of grace, light, or truth, in her own mind; diligently attended the meetings of Friends the remainder of her life, and died in peace, and full of the Christian's hope.

One other institution, having relation to the religious and parental care of the "overseers of the public schools," deserves to be mentioned, and that is, "the scholars' quarterly meeting." On the first sixth day, in the 1st, 4th, 7th, and 10th months, the children of all their schools were collected in "the children's meeting." The overseers met with them, and several of the ministers and elders in the city, and some other Friends. The design must be apparent;—such counsel and advice—such religious information and instruction as might be proper for children, could here be communicated. They were meetings, in which children were much interested; as was evident from the cheerfulness and punctuality with which they would be, by times, at the school, to go to "children's meeting," as they called it. Nicholas Waln always attended these meetings, when at home, and his health permitted, and often preached to the "lads and lasses," in such simple and familiar language, as children could well understand; and which greatly endears his memory to many men and women that are now far advanced in life.

With one observation more, the institutions under the care of the "overseers of the public schools," in which Nicholas Waln took so deep an interest, may be dismissed. It has been already said, that the larger number of the children in their schools

in those days, were not Friends: but the guardianship over them, and the religious care exercised, were not with any design to make converts, but to imbue their tender minds with a deep impression of the great fundamental doctrines of the christian religion, as distinct from all sectarian notions and opinions. And hence, they were taught "to remember their Creator in the days of their youth,—to honour and obey their parents,—and to love one another." No institution could be less ostentatious, and it is believed few could have done more good, than the schools under the care of these overseers, in the life time of NICHOLAS WALN and his cotemporaries.

In 1811 and 12, he had become quite feeble, but continued diligently to attend all the meetings of Friends at Pine street, and sometimes others, though unable many times to reach them, without several calls at friends' houses on the way, to rest himself: and, at last, when too weak to walk, he would ride, although it was with difficulty he could get in or out of his carriage. To a friend, who told him he was not well enough to go to meeting, he said, "That he would as lieve die there, as any where else." At another time, he said to a friend who was assisting him out of his carriage at the meeting house door, "I am weary of this poor frail body of mine;" yet he continued to attend meetings regularly until the summer of 1813, when he removed with his family to his country place, near Frankford. In a few weeks, it was observable that his remaining strength was declining very fast,—and he was brought back again to the city, and soon after was confined to his bed. As the end approached, a friend remarked, "that a season of deep conflict was permitted to assail his mind, and prove his faith in the sufficiency of divine and saving help." But a

short time before his lamp was extinguished, he said, with much emphasis, "To die is gain."

He deceased the 29th of the 9th month, 1813, aged seventy-one years and ten days—and his burial was an occasion that brought a very large concourse of people together. K.

Letters from NICHOLAS WALN, *to his friend in Baltimore.*

Such parts of these letters as were on pecuniary business are omitted.

Philadelphia, 30th of 9th mo. 1787.

DEAR FRIEND,—Our Yearly Meeting closed last evening. It was large and solemn, and ended well. Thy letter, some time ago, enclosing the Epistle for London, did not come to hand till after John Townsend had embarked; but it has been forwarded. Enclosed are our select Queries, agreeable to thy desire. Our Yearly Meeting have agreed to have a revision of our Discipline, and the Book of Advices, in order for the press. This will be a work of time and labour.

William Matthews, Zachariah Dicks, Rebekah Wright, Ann Jessop, and Patience Brayton, attended our meeting.

I remain, with love to thy dear wife, and David Brown and wife, thy affectionate friend,

NICHOLAS WALN.

Philadelphia, 27th of 11th month, 1789.

By this opportunity, I mean to send our Epistle to your Yearly Meeting, with some copies of our Address, and the president's answer. I attended, with some other friends, at New York, at its pre-

sentation. We were well received. I mean, also, to send some copies of recommendations respecting schools. I seem to hope, and be confirmed that the new arrangement will tend to religious advantage, and am desirous that Friends may endeavour to reconcile their minds thereto. My wife and children are well. With love to thy wife, and D. Brown and wife, I remain thy loving friend.

The two Friends from Ireland are on a visit to families in this city.

Philadelphia, 6th of 4th month, 1795.

It is probable thou hast heard I have obtained the usual certificates to pay a religious visit to some parts of Europe. Since which, our friend, David Bacon, has opened to his Monthly Meeting a religious engagement to go with me; with which Friends concurring, a certificate was directed to be prepared accordingly. Being thus provided with a suitable companion, it will not be necessary for thee to go on my account.

With love to thy wife and children, thy assured friend.

Liverpool, 12th of 12th month, 1795.

Having visited the meetings, and performed the tour of Ireland, I left Dublin last second-day evening, and in about sixteen hours, landed at Holyhead, on the isle of Anglesey; from whence, over three ferries, and by land, we came to this town, in middling health. And, hearing a vessel is about sailing for your port, I have written a letter to my wife; and, remembering that a friend of mine, J. T. by name, lives in the town of Baltimore, I concluded to write to him also. Thomas Scattergood is in the north of Ireland. Sarah Harrison, I believe, is in Yorkshire. David Sands not far from hence; I

expect to meet him at the Monthly Meeting of Warrington, next second or third-day. I purpose staying first-day meeting here, to-morrow. A ship is lately arrived from your port, loaded with Indian corn; which, it is apprehended, will not be easily sold,—the people here being prejudiced against the use of it. How long I shall continue in this land, is at present uncertain; my chief concern seemed to be for Ireland. My love to thy wife and family,—to the Browns and M'Kims, and their families. With desires for thy preservation, and establishment in the Truth, I remain thy loving friend.

Philadelphia, 28th of 3d month, 1798.

Our Spring Meeting has been large, and I hope, solid and profitable. Ann Mifflin, wife of Warner, laid before us her concern and certificates to accompany Mary Berry on a religious visit to Barbadoes, which obtained concurrence; but, considering the advanced age and infirmities of M. B., it is as yet doubtful, whether she may not be excused.

It is probable you may have heard of the arrival of an ancient woman Friend, Mary Pryor, from England, under a concern to visit this city and neighbourhood. It seems, after being on board the ship Fame, eleven weeks, the pumps continually going, they were taken on board of a schooner from Halifax to Philadelphia. They saved nothing but a few trifles, except the clothes on their backs. Mary had not her clothes off for nearly two weeks. While on board the schooner, the captain, Macey, behaved very kind to the people. Mary lodges at James Pemberton's; and a subscription has been made for the poor passengers, many of whom lost their all. My wife and sons are well. With love to thy wife and children, I remain thy assured friend.

Near Frankford, 23d of 10th month, 1798.

Dear Friend,—We arrived at the ferry and crossed over, the evening of the day we left Baltimore, and on seventh-day got to our aunt Richardson's, in good time. Here we stayed on first-day, attended the morning meeting at Wilmington, at which there were near one hundred people;—that in the afternoon, not so large. On second-day morning, we proceeded, and got safe home to our country habitation near Frankford; I found my family all well. My letter from Baltimore had been received, which led me to the inquiry after thine, at the post-office, which was obtained. I expect to attend our Monthly Meeting to-morrow in the city; where new cases of the yellow fever, or pestilence, still occur.

It is probable you are informed, ere this, of the arrival of William Savery at New York. Where he now is, I have not heard. A hope is entertained that the present north-west wind will tend to the diminution of the contagion. When my family will return to the city, is not determined;—it probably will depend upon the state of the malady. Although many doubts and fears attend my mind, in the course of my pilgrimage, yet I am not left without some hope, that my journey and visit to your town was in the ordering of best wisdom.

I have letters from London, which mention that the family and connexions of our friend, Mary Pryor, were well. David Sands and a few Friends from Dublin, attended a meeting at Enniscorthy, where many dead bodies lay in their way; but the meeting was held quietly. I had some reasonings about leaving Mary Pryor and Elizabeth Foulke; but as they were in good hands, I hope they will be suitably provided for every way. My love to thy wife, children and family, to whom I feel myself obliged

for their kind attention to us. When an opportunity offers, I shall promote our book of discipline being forwarded to thee. I have not heard of the death of any of our friends.

Philad. 24th. Meeting was held by about twenty women, and as many men;—the Queries were answered. Thy loving friend, N. WALN.

Philadelphia, 29th of 4th month, 1801.

Our Yearly Meeting has been large and solid, and ended on seventh-day, about one o'clock. Margaret Elgar and Mary Brooke attended it, and are yet in this city. John Hall is going to the eastward, and takes up Stephen Grellett at New York.

Philadelphia, 26th of 11th month, 1801.

Agreeably to what was expressed by your humble servant, in your Yearly Meeting, our Meeting for Sufferings have been solidly engaged in deliberation, respecting an Address to the legislature of Maryland; and after mature consideration have united in such Address, and have nominated our friends, John Parrish, John Wistar, and Joseph Whitall, to attend the presentation thereof;—desiring the co-operation of your Meeting for Sufferings therein. They propose being in Baltimore time enough to attend a meeting on sixth day, the 4th of next month, in the forenoon. I have, therefore, to request, on behalf of our Meeting and those Friends, that you would use proper exertions and diligence to collect the members of the meeting together, at that time. With love to your families, and particularly to Evan Thomas and consort, I remain yours affectionately.

Philadelphia, 10th of 10th month, 1804.

My wife and cousin Ann Mifflin contemplate set-

ting off to-morrow morning for Baltimore. They intend, if convenient, to take up their abode at thy house. I recommend them to thy christian care and regard, with desires for their preservation and growth in the truth.

I feel my spirit, in degree, united to the faithful among you, and hope you will be strengthened, and so directed in your deliberations, that the cause of truth and righteousness will be sustained and advanced. With sentiments of respect, I am thy friend,

NICHOLAS WALN.

To the Memory of my dear relative and friend, MARY DICKINSON, *who deceased at Wilmington the 23d day of the 7th month,* 1803.

"It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power."—1 *Corinthians,* c. 15, v. 43.

Amidst the waste of years, whose awful shade
Points feeble nature to its evening rest,
Another breach on social comforts made,
With sorrow wounds afresh a wounded breast.

The dear relation and the friend belov'd,
(By nature and by friendship near allied,)
Swells the dread list of bosom joys remov'd,
Who once the human balm of life supplied:

But, oh! forbear, nor fruitless thus lament,
While hope surveys her spirit with the blest,
Death's to the Christian but a message sent,
Kindly to call the labourer home to rest.

Then take, lov'd friend, this solemn, short adieu,
(For few the steps of my remaining way,)
Till favour'd we the holy bond renew,
In the full light of God's eternal day.

Ah, bliss beyond our highest ideas here,
Alone enjoy'd on life's immortal shore,
Where from each eye is wip'd the sorrowing tear,
And scenes of trembling conflict are no more.

Oh, then to heaven thy best of gifts resign,
'Till boundless love shall set the prisoner free,
Where being centres to its source Divine,
And mortal puts on immortality.

And thus the Christian, here in exile held,
Smiles victor over desolation's hour,
In glory finds the promises fulfill'd,
"Though sown in weakness, it is raised in power."

HANNAH GRIFFITTS.

From the Salem Gazette, March 12, 1822.

LYDIA DEAN.

Died, in this town, on Sunday last, universally lamented, Mrs. Lydia Dean, wife of William Dean, and daughter of Mr. William Rotch, of New Bedford, aged 51, a highly distinguished and beloved member of the Society of Friends. She was a minister in that Society.

When on the departure of an individual we every where hear, as in the instance of this lady, exclamations of deep regret and sympathy, it seems almost a degradation of the character, to descend to a description of the particular virtues by which it was adorned. Yet who that hath felt the sunshine of that cheerfulness her benevolent heart constantly diffused around her—who that hath been delighted with the charms of her cultivated mind and polished manners—who that hath known the purity of her principles, her unaffected modesty, her generous and affectionate spirit—who that hath witnessed the open, and discovered the secret, operations of her extended charities—that hath observed her ardent piety to God, and good will to man—that hath seen her constantly fulfilling, as the easy habit of her life, that difficult command to *love our neighbour as ourselves*—who, that hath been so privileged, can refrain from speaking minutely of those virtues which formed so delightful, so elevated a character? Yet we forbear. We feel how inadequate we are to exhibit them, as they shone in her life; while

we reflect, that they must at once be the cause of grief and consolation to her husband, and her numerous relatives and friends, and especially to her venerable parents now in the 88th year of their lives; for their loss is beyond calculation, though her gain is most certain.

From the New England Palladium.

To the blameless simplicity of deportment usually characteristic of her sect, Mrs. DEAN added a liberality of understanding and an enlightened estimate of human nature, derived from the peculiar opportunities she had enjoyed for extensive surveys of it both here and in Europe. Thus blending the wisdom of the serpent with the harmlessness of the dove, she became so eminently qualified for a judicious exercise of the diffusive influence her situation afforded, that we dwell on her death, with its consequent privations—to the weak, whom she fortified by her energy—the wayward, whom she restrained by her tenderness and discretion—the sorrowful, who looked to her for consolation—the perplexed, who were directed by her unclouded judgment—and the destitute, who were relieved by her unsparing charity:—when we think of these things, we feel how difficult the lesson of submission and acquiescence, which our friend would have been the first to inculcate and exemplify. We are grteful, however, that such a character has existed, and that we have known her; believing few were ever privileged to be in her presence, who would not concur with us, that there was something hallowing in its influences. The elevation and purity of her sentiments imparted a dignity to her figure, and a noble serenity to her aspect, of which every one was conscious—except their possessor; but the awe they might else have imposed, softened into

affection, upon witnessing the genuine and touching humility with which she communicated the result of her abilities and acquirements; while the cordiality that gave a value to her most trivial courtesy, and the benignity that shone over her whole manner, made her altogether appear like a being from a better state—so that an enthusiast in the faith of a pre-existence might have found confirmation of his opinion in a cultivation of her society. Yet with this impress from a higher world, Mrs. Dean was not abstracted from the duties or the interests of this; but, rational in her practice as devout in her aspirations, no scheme, however humble, no details, however minute, the object of which was probable utility, but she would patiently analyze, and generously encourage. Thus consecrating her high powers to the purposes for which they were bestowed, she fulfilled her trust; having loved her own which were in the world, she loved them unto the end; and, consistent to the last, died as she had lived, in meek and reverential imitation of the Author of her faith—for the cause of peace on earth and good will amongst men.

> "Her flight Narcissa took—her upward flight,
> If ever soul ascended."

—

She was very acceptably the companion of our friend, Martha Routh, when on a religious visit to Friends in this country, more than forty years since: they crossed the ocean together, where she had been with her parents and sister Mary. Our worthy friend, John Wigham, from Scotland, bound also on a religious errand, came over at the same time—I think in 1794. Two of this dear friend's brothers, W. and T. Rotch, being united in marriage

to the sisters of my beloved aunt, H. Fisher, and her eldest sister to Samuel Rodman, her only brother; there was a close alliance and friendship, (they staid, when in this city, under their hospitable roof,) which it is very precious and proper to cultivate at all times, and on all occasions, bearing in mind the injunction "of this shall all men know that ye are my disciples, if ye have love one unto another."

HANNAH POWELL.

[This Obituary was written by Elizabeth Arnold, and is so true and appropriate, that Anna wished it printed thus.—*From a letter sheet received from Joseph Rotch.*]

Died, on Friday evening, October 23d, 1835, at the residence of Joseph Rotch, Esq. Miss HANNAH POWELL, of Burlington, New Jersey, aged 40.

When the bright lights have gone out from among us, their remembrance should be cherished, though their places know them no more. We are now to look back upon a life of usefulness, passing quietly on, seeking no admiration from others, yet beaming with the elements of virtue, and tending to the noblest moral issues.

Our lamented friend was superior to all situation, though placed in one of dependence; during a residence of twenty years in the same family, her opinions were respected and valued, while her peculiar refinement and dignity of character rendered propriety of thought and feeling so natural to her, that no confidence was misplaced and no kindness ever lost upon her. She shared a mother's counsels, and wrapped the freshness of the young spirit in a mantle of love, lest the cold world should breathe harshly upon it. Alike the temporal and spiritual guardian of infancy, there was no mistaken tenderness in her fond care.

There was the energy of principle about her, and the nobility of conscious rectitude, faithful and firm amid trial and temptation, patient in suffering of no common kind or degree, the guiding star of her life was *truth*, radiant with moral beauty, and her path grew brighter and brighter to the end.

We rejoice that her example was before us, and was not lost upon us; that from a sphere like hers have gone forth such emanations of the beautiful and good. She has passed from the semblance to the reality—from the uncertain to the certain—from faith to sight—from works to reward—from hope, and fear, and doubt, and effort, to that presence which is life eternal.

New Bedford, Mass.

PETER YARNALL.

To the Memory of the late pious PETER YARNAL, *an eminent preacher of the religious Society called Quakers.*

When those, whom flatterers call the great, have died,
The sons of folly, wealth, ambition, pride,
What mourning throngs have crowded round their grave,
With solemn songs their name from death to save:
But when the truly great, the pious, die,
How few the breasts that swell with sorrow's sigh!
Yet there are minds, O YARNAL! where thy name
Shall be embalmed with honourable fame!
Minds that delight in virtue, and disdain
To stoop to soothing adulation's strain.
Such souls sincerely give melodious praise
To those who fairly win th' immortal lays.
If aught, earth-born, can give the laurel crown,
Those spirits whom their God and Saviour own,
Who nobly forfeit wealth, and ease, and life,
To wage with vice a more than mortal strife;
Who climb the steps where heaven and virtue lead,
May humbly claim the unperishable meed.
Such is the high and honourable claim,
That virtue boldly pleads for YARNAL's name;
His private sphere e'en clouded eyes shall find,
By deeds of light, an image of his mind:
A cordial love, where love was due, alone,
Express'd in nature's unaffected tone;
Stamping each heart that tenderness could feel,
Deep with sincerity's undoubled seal:
But if reproof were due, reproof was heard,
With Angel meekness gracing every word:
'Twas music of the soul that won esteem,
E'en from the guilty heart it would redeem.
His friends were numerous; friends to whom his heart
Could freely the full flood of love impart;
But by no friends, and by no sect confined,
Were the warm wishes of his ardent mind:
Taught in the school of wisdom's heaven sent law,
He felt fraternal love of all he saw;

The rich and poor with equal favour lov'd,
Superior merit only more approv'd,
Like those of old, whose strong affections flow'd
From their own kindred, till they spread abroad
O'er the wide earth where'er mankind was found;
Such was his heart, it knew no other bound,
And like those two commissioned from above,
He journey'd full of meekness as of love,
To teach wild erring mortals how to find,
Amidst the storms of life, true peace of mind.
By Truth Eternal on this errand sent,
He ne'er forgot his Master's deep intent,
But as the unerring spirit led the way,
He taught us how to act and how to pray.
Strange as some new philosophers may deem
The mighty wonders of the gospel theme,
His hopes were founded on the sacred book;
And none with mitred head has ever strove
With purer zeal to show his Master's love;
To justify the wisdom of his ways,
And waft on wings of truth his name to praise;
No mere lip-service did he dare impart
To him whose right is an unsullied heart;
His soul was with such reverence impress'd,
That on his countenance it stood confess'd.
Ye who have seen him rise to plead the cause
Of heaven, and advocate his Saviour's laws;
Ye know that language is too poor to trace
His unaffected dignity and grace;
And when the music of his voice was heard
Ye felt the power of every burning word,
And by the workings of your heart confess'd,
That something more than human touch'd your breast.
Yes, sainted spirit! thy commission came
From him whom mortal tongues JEHOVAH name!
Thy thoughts and life were placed within his hand,
Thy lips were sealed, or free at his command;
And when he bade thee speak, his spirit own'd
Thy words were truth, and thy bless'd labours crown'd.
'Twas his deep wisdom taught thee to descry
Thoughts that lay hidden from each human eye,
To see beneath religion's fair outside,
The selfish heart of vanity and pride;
And in thy warning voice his spirit spoke,
While the dark breast with awful terrors shook.

But when Heaven's mercy dwelt upon thy tongue,
Deep strains of holy rapture pour'd along;
For thy mild spirit lov'd to sound abroad
The wondrous mercies of th' eternal God.
Oft has it drawn in living hues of thought,
The touching parable thy Saviour taught;
Show'd when the prodigal returning came
To seek his father full of grief and shame;
Repentant bow'd his face upon the earth,
And own'd himself unworthy of his birth;
Thrill'd by parental love, overcome with joy,
The father threw his arms around the boy—
Forgave his crimes, prepared the gladsome feast,
And mingled tears of rapture with his guest.
'Twas here the beaming eloquence of soul
Shed a transparent glory round the whole.
Thine was a zeal like Paul's, above all fear,
Tho' meek, yet bold, tho' cautious, yet sincere;
A zeal obedient to thy God's command,
Whose value Christians only understand;
But now, alas! (if man may dare to sigh
O'er those whom Heaven calls to their native sky,)
Alas! no more my all attentive ear,
The inspirations of thy soul shall hear;
My heart no longer vibrate to thy voice,
Mourn with thy spirit, or with that rejoice.

WIFE OF ROBERT BARCLAY.

[Sent to Miers Fisher from one of the family. Printed from the Times of 4th January, 1794.]

Early on Thursday morning, the 2nd of January, 1794, died, at Clapham Terrace, after a short illness, Mrs. Barclay, wife of Mr. Robert Barclay, of Thrale's Brewhouse, in Southwark. To those who enjoyed the happiness of an intercourse with the numerous and well ordered family, over which she presided with equal elegance and decorum, it cannot be necessary to describe the excellencies which distinguished her character as a wife, a mother, a mistress, and a friend; amiable, affectionate, upright, and humane. Born to affluence, and endeared to her nearest connections in early life, by an uncommon sweetness of disposition, and a person singularly lovely: instead of launching into the common amusements and dissipation of the age, her mind was early impressed with sentiments that regarded the serious and important duties of life; her conduct, regulated by these sentiments, gave a distinction to her character, as well in the care and education of her children, twelve of whom survive her, as in the discharge of the social and domestic duties, which were marked with acts of tenderness and benevolence. Such excellence departs not without the tear of friendship: what then must be the feelings of her tender but mournful offspring, of an affectionate, but afflicted husband! to whom the deceased was endeared by every consideration that a constant attachment and a continued scene of domestic felicity can suggest.

JOHN ESTAUGH.

Elizabeth Estaugh's Testimony to the Memory of her beloved Husband, JOHN ESTAUGH, *deceased.*

Since it pleased Divine Providence so highly to favour me, with being the near companion of this dear worthy, I cannot be altogether silent, but must give some small account of the early beginning of the working of truth in him. He was born in Keldevon, in Essex, in Great Britain, on the 23d of 2nd month, 1776, of religious parents; but he grew uneasy with the religious professions of both father and mother, (they being of different persuasions,) and being a seeker, fell in with the Baptists, and liked them so well he was near joining them; but a Friend, a neighbour, being dead, it so happened that he was invited to the burial, where that worthy minister of the gospel, Francis Stamper, of London, being led to speak with life and power directly to his state, it made such deep impressions on his tender mind, that put him upon search into the principles of Friends, and being fully satisfied, joined with them in the seventeenth year of his age.

About the eighteenth year of his age, he came forth in the ministry, and being faithful he grew in his gift, so that in some time he travelled to visit Friends in the north of England and Scotland; after which he was concerned to visit Friends in America, and having the unity of the brethren, embarked in the year 1700, and was enabled by the great hand that drew him forth, to perform that ser-

vice to the great satisfaction of Friends, and the reward of peace in himself.

Being then, and for some time after, freed from any concern to travel in the service of Truth, we were married to each other, viz: on the first day of the Tenth-month, 1702, and settled at Haddonfield, in the county of Gloucester, and western division of the province of New Jersey. In the fore part of his time he travelled pretty much; but in the latter part he was troubled with an infirmity in his head, which rendered him unfit for the service; and his good master, that requires no impossibilities of his servants, favoured him with being very easy at home; where, through mercy, we lived very comfortably: for I will venture to say, few, if any, in a married state, ever lived in sweeter harmony than we did. Oh! he was a sweet companion, indeed! a loving tender husband; an humble exemplary man; a pattern of moderation in all things; not lifted up with any enjoyments, nor cast down at disappointments. Oh, what shall I say of him, but that he was a man endowed with many good gifts, which rendered him very agreeable to his friends, and much more to me, his wife. My loss is as far beyond my expressing, as is his worth.

Now after some years, (as before is observed,) of indisposition, it pleased the Lord to restore him to a state of health, and soon after he had a concern to visit Friends at Tortola. This brought on him a deep exercise, but when he was confirmed it was really required of him so to do, he gave up to it; home, and the company there, which used to be so pleasant to him, he was then weaned from. He first wrote to them, but finding this would not excuse him, he durst no longer delay, but go he must. So on the 13th of the 8th Month, 1742, we parted

in the aboundings of love and affection on that occasion.

And now, the most acceptable account I can give the reader of his service in Tortola, is extracted from two letters which I received from a friend of that place, directed to me, and to the effect following, viz: That on the 8th of the 9th month, 1732, he arrived at the house of John Pickering, with his companion John Cadwalader, where they were received with much love and great joy, being made to rejoice together in the tender mercies and love of God, which was greatly manifested that day, to the honour and praise of his great name, and also to the comforting of his poor people. The testimonies of these servants of the Lord were with life and power, and were as clouds filled with rain upon a thirsty land.

But to be more particular concerning thy dear husband, whose memory is dear and precious to me, and many more whose hearts were open to receive the glad tidings which he brought. His godly life and conversation spoke him to be a true follower of the Lamb and minister of Jesus Christ, whom he freely preached, and by the effectual power of whose divine love, was called forth to our assistance, for which we bless, praise, and magnify the God of all our mercies; and as a faithful messenger, with much love, in a tender frame of spirit, would he invite all to the fountain which had healed him. O! the deep humility that appeared in him in the time of his public testimony; and when in private conversation with his near and dear friends, as he often said we were to him, how cheerful and pleasant would he be in that blessed freedom wherein Christ had made him free. Innocent, harmless, of a cheerful countenance, yet not without a christian gravity well becoming the doctrine he preached. He was va-

liant for the truth to the last, and though he is gone to his grave, his memory is sweet and precious.

He had his health very well until the death of his dear companion; but going to his burial, we were caught in a shower of rain, which we, and he, believed was the occasion of his illness. However, he was mightily favoured with the divine presence, which enabled him to answer the service of that day; and the next, being the first day of the week, we had a blessed meeting, the Lord's presence accompanying us; and though thy dear husband was so near his end, his candle shined as bright as ever, and many that beheld it, were made to glorify God on his behalf. This was the last opportunity on this island, save his farewell upon his dying bed, where he both preached and prayed, a little before his departure.

On the next day, being the second of the week, he went to a little island called Jos Vandicks, accompanied with several friends; but on the 3d day in the morning he complained very much, yet was enabled to go to meeting, where were a pretty many people waiting to hear the word of life declared, and a blessed opportunity we had together, to the tendering and melting our hearts into a heavenly frame.

But he, who never spared his labour whilst amongst us, extending his voice as a trumpet of the Lord's own sounding, was so inwardly spent he was ready to faint. However, he went on board the sloop that afternoon, and next morning came ashore at our house; where he had not been long, before a shivering fit seized him, and a fever soon followed, which kept its constant course every day. This being the 1st day of the 10th month, he took great notice that it ended forty years since his marriage with thee; that during that time you had lived

in much love, and parted in the same; and that thou wast his greatest concern of all outward enjoyments. And though the last two days he was in much pain, yet he was preserved under it in much patience and resignation, and had his perfect senses to the last, exhorting Friends to faithfulness, &c. And on the 6th day of the 10th month, about 6 o'clock at night, he went away like a lamb, with praises and thanksgivings in his lips but about two minutes before. —Thus far from the said letters.

And thus finished this dear worthy in the 67th year of his age, at the house of William Thomas, on the island of Tortola; highly favoured by his great and good God in the very extreme moments; the consideration whereof, and the account given of his service, afford me, at times, some relief; but, alas! my wound is so deep, nothing but the healing balm from above can effect my cure. My loss is inexpressible; yet, since it is the will of the Almighty, it becomes me to submit, though it be hard so to do.

Oh! a sweet and blessed end, indeed! to go away as in raptures of life, gathered by the Almighty as a choice flower, in full perfection and fragrancy! For sure, few, if any man, ever left a sweeter savour, both at home and abroad, than he has done. Having lived beloved, is gone lamented in general; and therefore it is no wonder that I, who am so much the greatest loser, lament and bemoan my great, my great loss! And yet, in the midst of all, I have a secret satisfaction in that I was enabled to give him up (though so dear to me), unto the service into which he was called. This is but just a hint for those who may be under the like exercise and trial, that they may not hold back, but submit, and freely give up their all, leaving the consequence to the wise disposing hand, who knows for what cause it is He is pleased so nearly to try his people,

some with life itself, others near it, and the cause yet hid.

ELIZABETH ESTAUGH.

Haddonfield, in New Jersey, the 5th of 5th mo. 1743.

The Testimony of Friends of the Monthly Meeting at Haddonfield, concerning our dear Friend, JOHN ESTAUGH, *deceased.*

Our worthy friend having been a faithful labourer in the work of the gospel amongst us great part of forty years; and many of us knowing by good experience the effects of his service, we find ourselves engaged to give in this testimony on his behalf, viz: that by and through the divine virtue and power by which he was first reached and wrought upon, he was early called to the work of the ministry, and made a chosen vessel fitted to hold the heavenly treasure which dwelt plentifully in him. A true gospel minister, dividing the word aright; his doctrine at times having dropped as dew, and his speech distilled as the small rain upon the tender plants, *Deut.* c. xxxii. v. 2. A man of great humility and compassion, sympathising with the afflicted in body or mind; being sometimes enabled, as with healing oil, to comfort the sorrowful, the heavy-hearted and sincere seekers of Christ Jesus. In this he had an extraordinary talent; and yet, on the other hand, was close in his reproofs and exhortations to the careless and disobedient, of which the following sheets are a specimen.

He was zealous for preserving good order in the church, and for maintaining love and unity, that badge of true discipleship.

Oh! we are sensibly and sorrowfully affected with

our loss; and yet we must not repine; nor dare we say to the Almighty, What doest thou?

Since his first settlement among us, he visited England, Ireland, and New-England, and the West India Islands several times. And when at home, as he had some skill in chemistry and physic, he freely bestowed much labour and time therein, for the good of the people of the neighbourhood where he dwelt; and especially on the poor, for whom he was much concerned; so that it may justly be said, the blessing of those who were ready to perish came upon him, *Job* c. xxix. v. 13.

The last visit that he made was to the island of Tortola, where, after his service was over, he was taken sick, and departed this life. And we make no doubt but that he is in the fruition of that glory and happiness which will never have an end. Almighty God, if it be consistent with his divine will, raise up, spirit and employ more such faithful labourers in his harvest, (*Mat.* c. ix. v. 38,) to the gathering of many to himself; and that praise and honour may be ascribed to his great name, who is worthy both now and forever.

Haddonfield, the 9th day of the 11th month, 1743. Signed in and on behalf, and by directions of the said meeting, by

Joshua Lord,	Timothy Matlack,
Josiah Foster,	Thomas Redman,
Samuel Lippincott,	Ephraim Tomlinson,
John Hollingshead,	John Wood,
Joseph Heritage,	Joseph Kaighn,
Joseph Cooper,	Ebenezer Hopkins.

In memory of Sarah F. Corlies, *deceased.*

Ah! what avails my pen to tell,
The living worth that used to dwell
In this fair tenement of clay,
Whose brighter part has soared away,
In endless bliss to dwell?

Though earth this beauteous frame confine,
Still shall her memory ever shine—
Sweet records of her deeds divine,
In many a heart shall glow.
The poor within their lone recess,
The widow'd heart shall weep, and bless
The friend of want and woe.
And many an orphan tear shall shine
Dear saint! as they remember *thine.*

Still the wide earth is all the Lord's,
And he each bounteous gift affords;
His blessings o'er the world distils;
His the rich bounties of the flood,
The air, the mountain, and the wood,
And cattle of a thousand hills.

And though thy stewardship is o'er,
And thou hast gain'd the rich reward;
Yet He, whose influence fill'd thy breast,
With feeling for the poor distress'd,
May by another, make them bless'd,
For He alone is Lord.

Oh! may He make thy child his care,
May he his mother's mantle wear!
And thy lov'd partner, left behind,
A portion of thy spirit bear.

Sarah F. Corlies was a daughter of Samuel R. Fisher, of Philadelphia, and the wife of Jacob W. Corlies. She left an infant son, named Samuel Fisher Corlies, after having enjoyed the marriage connection with her "loved partner," about seventeen months.

A Memorial concerning my beloved wife, HANNAH SMITH.

Besides the motive of preserving some sketches of the life and death of a dear companion for the benefit of our offspring, I am induced to attempt this description for the instruction of others who were not acquainted with the living pattern; and those few who were intimately so, will, I trust, acknowledge that it is short of what might have been justly said on the subject.

She was the daughter of James and Sarah Logan, and born at Philadelphia on the 21st of 12th month, 1719-20. By the care of her parents, she was in a great measure preserved from the common levities incident to early youth, and by the opportunities of improvement afterwards, she acquired such qualifications as gained her much respect and esteem; and though the affluent circumstances in which her parents were placed, yielded flattering prospects of the ease and gayety of the world, the durable riches of true religion appeared to her a treasure of much more consequence, and as such of too great value to be relinquished for the pride of shadows and delights that die in the enjoyment. Thus at a period when the slippery paths of vanity in a succession of increasing allurements are apt to ensnare youthful minds, it pleased the Divine Being to bless her endeavours against the temptation of vain and unprofitable company, though of the politer sort, and to strengthen her love to inward retirement and recollection; and having tasted the visitations of divine love to her soul, she saw it was the pearl of great

price, and that her all must go to purchase the field in which it lay; and from this time forward I have reason to think this purchase became the principal business of her life, and that she endeavoured to stick to the terms with great sincerity and ardour, carefully avoiding occasions of interruption, and studying much to have all those disquieting affections silenced which arise from temporal objects, and are too apt to mingle with, and sometimes mislead, good intentions; and as she was helped to keep here, she at times knew the breathing of heart answered; the blessed Jesus broke the bread of life unto her, and satisfied her soul with the joys of his salvation, which increased her care over her words and deportment, that nothing might cancel her interest in the great object of her love and hope, or incapacitate her from rendering back in some degree the fruits of his own planting. Such was the situation in which I found her. When our nearer acquaintance commenced, she was uncommonly scrupulous respecting any proposals which might be likely to engage her in the hurries of a family, lest she might be led into a neglect of her inward pursuits. She paused with a religious solicitude, and waited for clearness in her own mind as to a marriage engagement, until her doubts were removed.

We were happily married at Germantown meeting on the 7th of the 10th month, 1748, from that time she always continued to take suitable opportunities of retirement, and to read the Holy Scriptures; but without lessening the proper concern about family affairs, in the prudent direction of which few could exceed her; and in the duties of friendship and good neighbourhood. In the relations of child, wife, and mother, she was tenderly and anxiously careful to fill up her place; and having

herself had the benefit of an excellent mother's example, she tried to follow her as well in her general conduct as in the more private endearments of family order and harmony. She was a candid interpreter of the conduct of her acquaintance; she did not indulge a curiosity to know, much less to meddle with, other people's concerns, and possessed a painful sensibility at any conversation introduced at the expense of the reputation of absent persons, and often wished that the ingenuities sometimes bestowed that way might be employed in the improvement rather than the faults of mankind.

In the beginning of 1756, she became apprehensive that it was required of her to speak in our public meetings, this occasioned much inward conflict, having been always fearful of discrediting religion by appearing more in show than in substance. At length, however, she gave up to what she believed duty; and I am well assured that both her engaging and continuing in that service was in much simplicity of heart, and in godly sincerity. Her first appearance in that way was at Burlington, and while we lived there she joined with other Friends in visiting families in several parts of that Monthly Meeting, and divers times accompanied some of her own sex of greater experience in the ministry, in visiting several Yearly Meetings in the adjacent provinces; and after our return to Philadelphia, which was about half a year before her departure, she continued to attend religious meetings with as much diligence as the weakness of her constitution would admit, and when there to clear herself of what she thought required of her. During the time of her last illness, she told me several times she believed she should not recover; and though her bodily pain was at times very sharp, she was favoured with an entire confidence in the mercy of

God through Jesus Christ, whom she found to be a refuge in the day of distress. Once acquainting me with great sweetness of spirit of the state of her mind, she said, "Notwithstanding the close trials I undergo, my foundation remains sure, and I have a hope, yea, an unshaken hope, that there is a place of rest prepared for me." At another time she mentioned, that the prospect of her change being near, continued and begged me to strive for resignation to the Divine will respecting her; for, said she, I am easy. I feel no guilt. A few evenings before her decease, as I sat by her bed side, she desired that our own children, and all that were about her, might keep as still as possible, when she expired, then mentioned several other things relative thereto, and told me that all anxiety respecting the nearest enjoyments of this life, was removed from her; that she felt pardon and forgiveness for all omissions of duty, and concluded this very affecting conversation in these words: "Oh, the infinite, loving kindness, of a merciful God, who has made such a poor creature as I am so rich in faith, and firm hope that I shall be accepted of him."

She departed this life on the 18th, and was decently interred on the 23d of the 12th month, 1761; and as it was the chief desire of her heart to live in the power and name of Jesus Christ, and did confess him by an humble, meek, and pious conduct, I have a reverent confidence that she now enjoys his blessed promise of being owned by him before his Father and the Holy Angels.

JOHN SMITH.

Some account of JOHN SMITH, *towards the close of his life, by his daughter, H. Smith, who afterwards became the wife of John Cox, of Burlington, now living, a respected, valued minister of Christ.*

"——— the actions of the just
Smell sweet, and blossom in the dust."

Memorandum taken by Hannah Smith, two days after the decease of her loved and beloved father, whose death was of a sweet savour, and we had the company of others who had a sight and sense of a happy state into which the immortal soul was entered.

After a lingering illness of about seven months, my dear father departed this life on the 26th of the 3d month, 1771, on the 3d day of the week, about 5 o'clock in the afternoon. Being full of love and sweetness in his dying hours. The same patience and christian resignation in which he had lived attending him to the close of life. Though through pain and sickness he was much worn, and had, for some days before this awful change, taken but little nourishment. Yet we thought he might have held it for some time; but on first day he was suddenly seized by a fainting fit, from which he recovered and survived about 48 hours. After this fit, I believe he thought the hour was near when we should take our last farewell, and told me to fortify my mind. And the next day said, he thought he was going. Seeing me affected, he said, be not too much oppressed, thou art very near my heart. He called his youngest son, also, and said, this boy behaved

to him satisfactorily—my boy behaves pretty to me—the eldest then in Barbadoes. There is a short, lively testimony concerning him from Burlington Monthly Meeting. He told us, that Divine Mercy was near him, and expressed the ease of his mind, telling us, he had nothing to say, but that he left us in love, and wished the divine blessing upon us. He spoke sweetly soothing this day to several, and in the evening expressed his belief that his time was short, and that he had expected to have gone last tide, but added, he did not know how it might be the next. As I was sitting near him by the bedside, he looked up and said, Who's this? my child; and took a very affectionate notice of me, which was the last. He lived till the next day, when it pleased Divine Providence to give him an easy passage out of this world; and I believe his spirit is now arrived at the blissful mansions prepared by our great Creator for those who do his will in this state of probation. On the 29th we followed our dear parent's remains to the grave, where they were decently interred in Friends' burying ground at Burlington. He was aged 48 years and about two months.

My dear father was a man universally beloved; humble, affable, kind, and courteous. He was a most tender, affectionate parent, earnestly desiring that his children might seek for the blessing of Providence, by walking humbly before him, and making a proper use of the blessings he was pleased to favour them with—preferring religion and virtue to all things. Sweet, happy spirit! now fled to the regions of immortal joy and felicity. O that we that are left may so live, as that when it shall please Divine Wisdom to summons us also, we may be ready to meet our beloved parents in the mansions of bliss.

JAMES LOGAN *to his son* WILLIAM, *on his voyage to Bristol. Sent to him at Chester.*

Philadelphia, 4th of 5th mo. 1730.

DEAR CHILD,—Thy parents, who have always shown a tender regard over thee for thy good, have now sent thee abroad to a great distance for thy greater good; and thou art going to an affectionate uncle and a tender master, who will take so much care of thee, that we hope thou wilt find no loss in being thus parted for a time from us; we desire thee, therefore, to bear this remove manfully and with courage, knowing that nothing but thy real good is designed by it; and if thou follow the advice that has been repeatedly given thee, thou wilt, with God's blessing, reap great advantage from the present voyage.

But to obtain this blessing, thou must carefully discharge thy duty, the heads of which I shall here briefly sum up to thee, which I desire thee to read so constantly, that it may forever be deeply fixed in thy memory, and that these precepts may always be in thy mind and before thee.

Remember, first, that thou art formed by the Almighty power that created all things, that thou art daily supported by his providence, thou must therefore, evening and morning, constantly pray to him in thy heart to preserve thee, to guide and direct thee, and enable thee to perform his will at all times. At thy book, and at thy diversion, so behave thyself as to show thou art sensible that thou

art never out of his sight, and duly frequent meetings. Be dutiful and obedient to thy uncle and aunt, and to thy master or masters, honestly doing every thing that thou know they expect and desire from thee. Be careful not to offend in thy speech, speak evil of no person, tell tales of nobody, except where it is thy duty to make an ill thing known. Be obliging to all, avoid a lie as death, and neither let fear or advantage ever tempt thee to be guilty of that scandalous and horrible sin. Keep no company but such as are sober; if thou fall at any time amongst rude boys, leave them as soon as thou canst. Quarrel with none, but if any abuse thee without cause, suffer not thyself, if thou canst prevent it, to be too much imposed upon; yet, as far as possible, avoid all contention. Be neat and cleanly in thy clothes and person, neither proud nor a sloven. Be modest in thy behaviour, mannerly and respectful to all, but especially to thy elders and superiors. Be very diligent at thy book, endeavour to understand what thou reads or art taught, and strive to remember it ever after. Think it a shame not to understand and speak Latin; after thou hast taken so much pains for it, improve thy hand in writing, and endeavour at proper times hereafter, to be perfect in arithmetic as far as Division, before thou art fifteen; and afterwards thou may learn all the rest. Pick out all the finest sayings thou meet with in authors, and write them down in a handsome book, then commit them carefully to thy memory, that thou may'st keep them all thy life long. Do the same when thou hears any thing told that is useful and pleasant, for this will be a great help to thee hereafter. Remember and observe carefully these few precepts, and then God thy Heavenly Father, I hope, will bless thee with true peace and comfort in thyself, with the love and esteem of good people,

and with everlasting happiness. That thou may'st attain this, dear child, and that the Lord may preserve thee now and for ever, is the earnest desire and prayer of

Thy affectionate father,

JAMES LOGAN.

To the memory of the late JOSEPH BROWN,

Of Sotherdal, England, one of the people called Quakers, who had suffered a long confinement in the Castle of York, with the loss of all his worldly property, for conscience-sake.

*By one who had been his fellow prisoner.**

"Spirit, leave thine house of clay,
Lingering dust, resign thy breath!
Spirit, cast thy chains away,
Dust, be thou dissolved in death!"

Thus thy guardian angel spoke,
As he watch'd thy dying bed;
As the bonds of life he broke,
And the ransom'd captive fled.

"Prisoner, long detain'd below!
Prisoner, now with freedom bless'd!
Welcome, from a world of woe—
Welcome to a land of rest."

Thus thy guardian angel sung,
As he bore thy soul on high;
While with Hallelujahs rang,
All the region of the sky.

Ye that mourn a father's loss;
Ye that weep a friend no more!
Call to mind the christian cross,
Which your friend, your father bore.

Grief, and penury, and pain,
Still attended on his way,
And oppression's scourge, and chain,
More unmerciful than they.

* "A Printer at Sheffield, who was in the Castle at the same time, though not a member of the said Society."

Yet, while travelling in distress,
('Twas the eldest curse of sin,)
Through the world's waste wilderness,
He had a Paradise within.

And along that vale of tears,
Which his humble footsteps trod,
Still the shining path appears,
Where the mourner walk'd with God;

Till his Master from above,
When the promis'd hour was come,
Sent the chariot of his love,
To conduct the wanderer home.

Saw ye not the wheels of fire,
And the steeds that cleft the wind?
Saw ye not his soul aspire,
When his mantle dropp'd behind?

Ye that caught it, as it fell,
Bind that mantle on your breast,
So in you his meekness dwell,
So on you his spirit rest.

Yet rejoicing in his lot,
Still shall memory love to weep,
O'er the venerable spot,
Where his dear cold relics sleep.

Grave, the guardian of his dust!
Grave, the treasury of the skies!
Every atom of thy trust,
Rest in hope, again to rise.

Hark! the judgment trumpet calls,
"Soul rebuild thy house of clay;"
And immortal be thy walls,
And eternal be thy day.

Sheffield, *July* 11, 1803.

Parson Peters *to* Anthony Benezet.

The following lines were written by Parson Peters to Anthony Benezet, who lent him Barclay's Apology, (who before had entertained a mean opinion of the Quakers and their principles,) returned it with these lines.

For Barclay's learned Apology is due
My hearty thanks and gratitude to you.
The more I read, the more my wonders rais'd,
I view'd him often, and as often prais'd.
Commanding reason through the whole design,
And thoughts sublime appear in every line;
Sure some benignant spirit did inspire,
His pregnant genius with celestial fire.
In what he writes seems more than man to be,
Throughout the whole of his divinity.
Long had I censur'd with contemptuous rage,
And curs'd your tenets with the foolish age;
Thought nothing could appear in your defence,
Till Barclay shone with all the rays of sense;
His works at least shall make me moderate prove,
And those who practice what he teaches, love.
With the censorious world no more I'll sin,
In damning those who own the light within;
If they can see with Barclay's piercing eyes,
The world may deem them fools, but I shall think them wise.

Samuel Fothergill.

The substance of a few expressions delivered by Samuel Fothergill *to some of his relations, when they took leave of him, previous to their setting out for the Yearly Meeting in London,* 1772.

Our health is no more at our command, than length of days. Mine seems drawing fast towards a conclusion, I think; but I am content with every allotment of Providence, for they are all in wisdom —unerring wisdom.

There is one thing, which, as an arm underneath, bears up and supports; and though the rolling tempestuous billows surround, yet my head is kept above them, and my feet are firmly established. Oh! seek it,—press after it,—lay fast hold of it.

Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation. Death has no terrors, nor will the grave have any victory. My soul triumphs over death, hell, and the grave.

Husbands and wives, parents and children, health, and riches, must all go. *Disappointment* is another name for them.

I should have been thankful had I been able to have got to the ensuing Yearly Meeting in London, which you are now going to attend, where I have been so often refreshed with my brethren; but it is otherwise allotted. I shall remember them, and some of them will remember me. The Lord knows best what is best for us; I am content, and resigned to his will.

I feel a foretaste of the joy that is to come; and who would wish to change such a state of mind?

I should be glad if an easy channel could be found to inform the yearly Meeting, that as I have lived, so I shall close, with the most unshaken assurance that we have not followed cunningly devised fables, but the pure, living, eternal, substance.

Let the aged be strong; let the middle-aged be animated, and the youth encouraged; for the Lord is still with Sion—the Lord will bless Sion!

If I be now removed out of his church militant, where I have endeavoured in some measure to fill up my duty, I have an *evidence* that I shall gain an admittance into his glorious church triumphant, far above the heavens.

My dear love is to all them that love the Lord Jesus.

On Faithfulness in Little Things.

Translated from the French into German, and thence into English.

The opportunities for displaying great deeds of goodness are rare, and when they do present themselves, there are many powerful stimulants to kindle magnanimity and perseverance. But the little occasions to stand firm in the cause of truth come upon us inadvertently; and almost every moment they render it necessary for us without ceasing to maintain a warfare against pride, slothfulness, and a domineering lordly disposition; against precipitancy, impatience, &c. opposing our corrupt wills every where, and in all things. If we will be faithful herein, our fallen nature will have no spare time to draw breath, but must die to all its propensities.

Supporting a life of godliness, is like unto successful management and economy in outward and domestic affairs. If attention is not paid to minute matters, frugally to save, and avoid unnecessary expenses, there is a greater probability, step by step, of a declension in point of property, than by large undertakings which naturally excite caution. He who learns, by Divine assistance, to make a right application in small matters of a spiritual nature, will not fail to accumulate much treasure as well as he who is attentive in temporal concerns. Great things are only great because many small materials are brought and combined together—he who is careful to lose nothing, will generally increase his wealth. It is well for us to consider that it is not

so much what we do, as the motives of love in which our actions originate, and surrendering our own wills; this it is alone which renders our good works acceptable in the Divine sight. People judge of our actions according to outward observation, but with God those things are nothing, which in the eyes of men shine with great lustre, for he requires a sincere intention, a will ready to bend to his will on all occasions, and an upright entire forsaking ourselves.

Our faith is tried more powerfully in common occurrences, and less exposed to a mixture of pride, than in uncommon and remarkable concerns. We also find that we are many times more attached to certain little things than to matters of moment—for instance, some would find it much easier to give generous alms, than to deny themselves a favourite diversion. Man is very liable to become beguiled by little things, because he looks on them as matters of indifference, and imagines himself free from any powerful attachment to them; but when God commands him to forsake them, he finds by painful experience how inordinate and unwarrantable his attachment to and practice of them was; besides, through our inattention to small duties, we frequently give offence and stumble our families, and those about us; for people cannot believe that we fear God with uprightness, when our conduct in small concerns is immoderate and careless; for how can an observer reconcile the idea of our being strong and scrupulous observers of important duties that require the greatest sacrifices, when matters of small account have an undue ascendency over us; but the greatest danger herein is, that the soul through careless indifference in lesser things, becomes gradually accustomed to unfaithfulness, grieves the Holy Spirit, and by degrees learns to account it a matter of

small consequence to go counter to the will of God; on the contrary, true love esteems nothing indifferent; every thing capable of pleasing or displeasing God appearing great; not that true love drives the soul into a slavish fearful scrupulousness, but it allows of no particular set bounds to faithfulness; it moves the mind in simplicity to pass by those things that God doth not require, but does not hesitate a moment about those things he does require, be they great or small; so that our obedience in small matters does not originate from a forcible terror on the mind; it all arises in and by a continual current and power of love, free from those slavish fears and consultations, accompanying restless, anxious, and distressed souls. Man is drawn into the way of his duty through love to God; for even in the time of greatest trial, when the spirit of truth unceasingly urges the submissive soul step by step in the observance of small duties, and seems about to divest it of all freedom, behold, it finds itself on a wide plain, and enjoys the depth of peace and freedom in him. Oh! how happy is that soul.

Finally, it is particularly necessary for those who are naturally of an inadvertent and unwatchful disposition to be mindful. Man, by paying little regard to small duties, becomes accustomed to make no account of them; he does not enough consider the lead and tendency thereof; he does not enough view the almost imperceptible ascendency and assimilation of these things in and with his fallen propensities—he forgets the compunction and remorse these things have heretofore occasioned: he had rather indulge an imaginary idea of his establishment, and depend on his own judgment, (which has, however, ofttimes deceived him,) than to settle down into a constant, diligent, attentive watchfulness. We are apt to say it is a little thing, it is nothing, yea,

it is nothing!—but it is such a nothing on which thy all depends—such a nothing as thou so inordinately lovest as to cleave to it in preference to the will of God—such a nothing, which thou wilt despise in words, in order to frame an excuse for thy non-observance of it; but in the ground it is such a nothing which thou holdest fast, against the will of God, and which, if continued in, will bring thee to ruin.

Despising small things does not, as some assert, arise from greatness of mind, but far otherwise, from a shortsightedness, esteeming things small which in their tendency and consequences have a very extensive reach and effect. The more we discover ourselves inclined to indifference in small things, and the more we find it a trial to us to pay attention herein, the more we ought to fear and become jealous, yea, and to cast up bulwarks against a spirit of indifference and carnal security—he that despises little things, will certainly fall by little and little. Be not afraid of a constant watchfulness of mind in small things: a godly resolution is necessary in the beginning, and the exercise and suffering thou endurest, thou hast well deserved, it being very necessary for the perfecting thy peace and security, out of which there is nothing but disquiet and backsliding. God will render this path more and more sweet and pleasant. True love is watchful and attentive without great and painful restraint of spirit.

Augustine saith,

"*Quod minimum est, minimum est, sed in minimo fidelem esse magnum est.*"

"Little things are little things, but to be faithful in little things is something great."

Thoughts on the Importance of Religion.

Embarked on the stream of time, and carried forward with uniform and irresistible force, how many thousands do we see amusing themselves in the pursuit of shadows, or gliding along in stupid unconcern, notwithstanding their surrounding companions daily disappear and are gone, they know not whither. We also, fellow-traveller, are making rapid progress in our course, and it will surely be wise to devote a few moments to reflect upon the most important of all subjects which can possibly occupy our attention;—the purpose of our existence, and the end of our voyage.

If we consider our animal frame composed of parts essential to the well being of the whole, and put together with inimitable skill, or survey the means that have been appointed to sustain this fabric during the limited period of its existence; if we look upon the inferior animals, or study the structure of the vegetable tribes; if, by means of the faculties we possess, we endeavour to understand a little of the laws which appear to regulate the operations incessantly taking place in this lower world; or, if we lift our eyes to those luminous bodies scattered through the immensity of space, all proceeding harmoniously in the paths prescribed to them, should not our souls be filled with awe and reverence? Nothing short of infinite wisdom could have effected this—nothing short of infinite power could sustain it for a moment.

This wisdom and this power, O fellow-traveller, is *God*, even *thy* God. He has condescended to

create thee what thou art. Kind and benevolent, as unlimited in power, He has provided for thy accommodation, thy pleasure, even here. He has furnished thee with suitable food, has enamelled the fields with flowers, and instructed every warbler of the grove in his peculiar song. He has endowed thee with reason, whereby thou mayest understand a little portion of his wonders; and, to crown the whole, has given thee a capacity to acquaint thyself with Him, the Author of them all. Everything proclaims that the object of the Creator is the happiness of his creatures; and if thou be not happy, the fault is in thyself. Do not suppose that thou art placed in this transitory scene, merely to eat, to drink, and to sleep, and after a few years to vanish away like a dream or a vision of the night. No: thy great Creator has called thee into existence, at that period which was consistent with his supreme will; and though thy frame shall go to decay when it may please him to call for the spirit which animates it, yet be assured that this spirit shall exist forever. When the present life ceases, thou must enter upon eternity, which will be either miserable beyond description, or unspeakably happy. The few and uncertain moments of thy present state are all that are allowed thee to prepare for it. Be aroused then to a just consideration of thy condition; venture not to sleep on the brink of a precipice, but apply thyself in earnest to the great work, before that awful proclamation is made, "He that is filthy, let him be filthy still." *Rev.* xxii. 11.

The only means of becoming happy here and hereafter, is by earnestly endeavouring to know and to perform the *will of God.* This, we cannot do of ourselves; but He is graciously pleased to enable us, by giving to every one of his rational creatures, a portion of his good spirit, (*Titus*, ii. 11,) which

is secretly operating upon the soul. This it is which makes us uneasy when we do wrong, and which fills the mind with comfort and joy when we do right. Thus the Divine Being communicates with his creatures; thus He is constantly endeavouring to draw them to himself; and in proportion as they attend to these secret impulses, He manifests himself more and more clearly to them, and they become more closely united to him. In this way the holy men of old were inspired, (*Pet.* i. 21,) and were employed as mediums to convey the most important truths to the rest of mankind. Their writings collected together are called the Holy Scriptures, and clearly point out that conduct which will be acceptable to God. 2 *Tim.* iii. 15. But above all, they inform us, that in the fulness of time, our merciful Creator (*Gal.* iv. 4,) displayed his love to his rational creatures in a more conspicuous manner than he had done in preceding dispensations, by sending among them his beloved Son our Lord Jesus Christ, as a pattern and example to the end of time, and as the Redeemer of men. In him was seen what the world never beheld before, a person with all the feelings of human nature, and yet without sin: by Him, the means of reconciliation and union with God were most clearly and affectingly displayed; and through Him, those who feel the weight of their transgressions must seek for reconciliation. He is the mediator between sinful man and the source of purity; and though, having accomplished his mission in the flesh, and offered up his life on the cross as a propitiation for the sins of mankind, he is no longer beheld with the outward eye; yet he is present in the hearts of all those who are striving to know and perform the Divine will; he is influencing them to good thoughts and good actions, enabling them to overcome their perverse natural

inclinations, and to subdue their wills; and thus he is purifying, and rendering them acceptable, through Himself, to his Heavenly Father. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in unto him, and sup with him, and he with me." And again, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Infinite condescension! Unutterable love! His knocks are the monitions of his grace and good spirit in the heart; and to attend to these and follow them, is to *open* unto him. This leads to our purification and consequent fitness for a closer communion with him. The heavenly visiter will now be no longer "as a wayfaring man who tarrieth only for a night," but "we will make our abode with him." This is the essence of true religion; and, let our denominations in this world be what they may, if this be our happy experience, we shall belong to "the general assembly and church of the first-born, whose names are written in heaven." *Heb.* xii. 23.

But this Divine Spirit, which strives with man for his good, if neglected or resisted, will be gradually withdrawn; we may harden our hearts against it, despise its reproofs, and silence its voice, for a time. We shall then be left to ourselves and permitted to follow our own evil propensities: our souls will be in a state of defilement, and alienation from the source of true happiness, and if we die in this state, dreadful indeed will be our portion. That witness for God which we have refused to hear, will then speak out in a voice not to be silenced, and from which we shall be no longer able to escape.

Now is the acceptable time: now, while we have health and strength, let us use all diligence to acquaint ourselves with God, that we may be at peace;

for though he desires the salvation of all, he will be sought unto, and he has graciously promised to be found of those who seek him aright.

Our attempts will be much promoted by occasional and frequent retirement from the hurry and bustle of life, if it were only for one quarter of an hour at a time; that we may pour out our souls unto our Heavenly Father in prayer, beseeching that he would manifest unto us his will, help us to subdue our own, and bring it into conformity with his. A diligent perusal of the Holy Scriptures is also an excellent means of strengthening our good desires, and comforting us under trial, if we entreat the divine blessing upon it; for this only can open our understandings to receive those eternal truths which are indeed hid from the wise and prudent of this world, but revealed to the babes in Christ. *Matt.* xi. 25.

True prayer is by no means so difficult as some have imagined; every secret aspiration to God, even if no words be uttered, is prayer; and we may be in the exercise of it, even when our hands are engaged in our lawful occupations. This is the prayer which our Lord enjoined to his disciples, that they might not enter into temptation. *Matt.* xxvi. 41. Many awakened souls have suffered great loss, and made for themselves a long wilderness, by consulting with those who were as much at a loss as themselves, and going from one learned man to another, to seek that *without*, which can only be found *within*. The kingdom of God, said Christ, (*Luke* xvii. 21,) is *within* you; his constant reference was to *this:* his constant aim, to turn men from a dependence upon the ceremonies of religion to the essence of it. When we are so far convinced of these great truths as to give up ourselves wholly to God, and can say with sincerity, "Thy will, and not mine, be done," then we shall enjoy that hea-

venly communion which constitutes the happiness of the blessed above. Narrow prejudices will no longer exist, our souls will expand with love to our fellow-creatures, and we shall consider all mankind as branches of the same family, having one common Father. We shall feel a real interest in the happiness of all within our influence, and endeavour to promote it to the utmost of our power. These are the effects which would be produced by submitting to the operation of divine grace in the heart.* "We shall then experimentally know that God is good. We shall be qualified to taste and see how gracious he is, by his influence upon our minds, by those virtuous thoughts which he awakens in us, by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions which are perpetually springing up and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is as a soul within the soul to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy is an intellectual being, who by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Though the whole creation frown upon him, and all nature look black about him, he has his light and support within him that are able to cheer his mind and bear him up in the midst of all those horrors which encompass him. He knows that his Helper is at hand, and is always nearer to him than any thing else can be, which is capable of annoying or terrifying him. In the midst of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his

* Collection of papers from the Spectator, page 100.

glory, and the lifter up of his head. In his deepest solitude and retirement he knows that he is in company with the greatest of beings; and perceives within himself such real sensations of his presence, as are more delightful than any thing that can be met with in the conversation of his creatures. Even in the hour of death, he considers the pains of his dissolution to be nothing else but the breaking down of that partition, which stands betwixt his soul and the sight of that Being who is always present with him; and is about to manifest himself to him in fulness of joy." If we duly ponder these things, fellow-traveller, and give up our hearts to the guidance of the Holy Spirit, the end of our journey will be the beginning of a new existence, inconceivably glorious, and eternally happy!

ON PASSING MEETING.

1*st Mo.* 30, 1838.

I felt my mind exercised for a considerable time past relative to the established order amongst Friends of passing meeting, with the proposed intention of marriage, so much so that I named something of it at our late Monthly Meeting, without wishing in any degree to take off the *weight*, *importance*, and *solemnity* thereof—having no view whatever to innovation or change, but which may tend to the real and general benefit of society at large. This being my only motive and inducement, I hope to find relief in thus opening a little further my feelings, by saying, that if Friends were easy to dispense with the public declaration in men's and women's meeting, and as a substitute thereof for the proposed marriage to be opened by a minute, the parties to be present, with a suitable appointment to be gone into to make inquiry and report accordingly at the ensuing Monthly Meeting, I believe it would be an improvement, and an encouragement to many of the different ranks and classes, to accomplish it in the beautiful, comely order established amongst Friends; for it is sorrowfully to be observed how many and frequent are the instances of out-going, even when both parties have a right of membership, that I feel desirous that Friends may be clear, and the way, the good old way, of our forefathers not so much departed from.

I feel for many who are so situated in life, amongst their immediate connections, as to derive very little strength or help in a religious line; so

that in many instances it seems as though the testimony would fall to the ground.

If there was more of a bowing to the simplicity of the truth, and a willingness to take up the cross, under the blessed government of the Prince of Peace, our beloved young people would feel more interested in our meetings of discipline, which are deeply interesting to the truly disciplined mind. The longer I live, the more I feel of the value of them, and of the plan, and I believe an infinite wisdom laid the foundation of those wholesome rules that our society believe it right to be governed by. But for want of yielding to this, too many are apt at a distance not to know as they ought to do, the things that belong to their present and everlasting peace and well-being.

Extracts from an Essay on the Habitual Exercise of Love to God, Considered as a Preparation for Heaven. By Joseph John Gurney, *now on a religious visit in this country.*

"Much of the happiness which is here permitted to man arises from the exercise of kindly feelings. When benevolence leads us to seek the welfare of others, and our hearts are enlarged in good will and charity, our condition of mind is unquestionably one of pleasure to ourselves. Again, when the objects of our purest and warmest affections are granted to us—when we enjoy their company and conversation, and when our kindness towards them is met by an equal return—this is a source of unrivalled temporal joy. Nor can it be denied, that the purity and height of this joy are just in proportion to the *moral excellence* of the objects of our love."

"Man by nature is the child of wrath; he has inherited from his first parents, in the fall, a proneness to sin; and his distinguishing characteristic is the *absence of that love to God*, which is absolutely indispensable to true virtue and happiness, both here and hereafter. Hence it follows, beyond all doubt or question, that we must be 'born again'—that we must undergo a radical and inward change—before we can live to the glory of God in this world, or be fitted for the enjoyment of his presence in the world to come. 'Except a man be born again, he cannot see the kingdom of God. . . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' *John* iii. 3, 5."

"If then we would attain to a capacity for those

pleasures which are at the right-hand of our God for ever, we must yield up our souls in ready obedience to the visitations of the Holy Spirit; that his enlightening and enlivening influence may assimilate all within us to its own nature. Now this divine influence—this free gift of God through our Lord Jesus Christ—springs from love, and leads to it. By teaching and enabling us to love God with all our heart, and all our soul, it will prepare us for that kingdom of which *love* is the joy for ever."

"In effecting this blessed change in the affections of fallen man, the Holy Spirit makes use of the gospel of our Lord Jesus Christ, as his grand, appointed instrument. That gospel, written in the Holy Scriptures, and preached by the Lord's messengers, is a spiritual weapon of heavenly mould; and, when wielded by a divine hand, it penetrates the heart, and becomes 'the power of God unto salvation.' Convinced of sin, humbled under a feeling of its malignity, and broken down into repentance, the sinner often passes through a long and painful season of inward conflict; but at length he finds rest for his soul in the Lord Jesus Christ."

"Himself the object of divine compassion, he loves God in return; and, under the impulse of gratitude for all his mercies, and especially for the unspeakable gift of *such* a Saviour, he devotes himself without reserve to the service of his Creator."

"Well, indeed, is the Christian aware that he can contribute nothing to these purposes, in his own strength; but he lives by 'faith in the Son of God,' and follows the guidance of the Holy Spirit:—'it is 'God,' that 'worketh' in him, 'to will and to do of his good pleasure.' *Phil.* ii. 12, 13. Thus it is that he gradually attains to the experience of the apostolic doctrine, that 'if any man be in Christ, it *is a new creation;* (καινὴ κτίσις, 2 *Cor.* v. 17,) old

things are passed away; behold all things are become new—the 'wilderness and the solitary place' are glad for him—the 'desert' rejoices and blossoms 'as the rose!' *Isa.* xxxv. 1.

"The circumstances in which we are placed, the opportunity afforded of duty or improvement, our own capacities and faculties, the incitements to virtue and checks upon vice, with which we are furnished in the moral government of God, our pleasures and our sorrows, the very taunts and temptations of this wicked world, must all be applied, with watchfulness and prayer, to the great object of our being. In constant dependence on divine grace, we must use them diligently as so many talents committed to our stewardship—God is ever ready to sanctify them to his faithful and believing children.

"It is of especial importance to observe, that, while the believer in Jesus is graciously delivered from the dominion of sin, he continues to be subject, like other men, to those natural laws which regulate the movements, and form the constitution, of the human mind. Since these laws belong to the nature which God has given us, and cannot cease to operate—at least in our present state of being—the christian must not disregard them. On the contrary, he ought to be ever on the watch to maintain their right balance, and to direct their native influence to wise and holy purposes."

"To contemplate God *in his works*, under the beaming light of the religion of the Bible, is one of the most profitable exercises of the human mind; it cannot fail to imbue us with filial love and gratitude towards the Author of our being.

"If we would love God sincerely and fervently, let us first contemplate him as our Father by creation; let us call to mind, that a few years since we *were not*, but now *are*—that we possess not only

animal life, but a rational and imperishable soul—and that both are his gift—the spontaneous results of his wisdom, power, and love."

"'I will praise thee,' said David, 'for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well.' *Ps.* cxxxix. 14—16.

"These words of inspired thanksgiving are in full agreement with the wonders of modern anatomy. What christian, who knows any thing of these wonders, can consider his own bodily frame, without being astonished at the wisdom and goodness of God? The complexity and nicety of the machine; the perfect ease with which it works,—every part being made for use and comfort, and no part for pain; the various joints, each of that peculiar mechanism which suits it to its place; the muscles, with their power of contraction for the purpose of motion, and pulling against each other, to keep the body even; the heart, a forcing pump, beating a hundred thousand times in a day, but never growing weary; the blood, for ever circulating, fed with chyle in one part of its passage, and enlivened with pure air in another; the conversion of that blood, by some mysterious action, into all the other fluids of the body; the chemistry of the stomach; the sensibility and sightliness of the skin; the organs of sense, each furnished with its own class of nerves, and fitted with the most consummate skill to its peculiar object; the scientifically formed cavities and tight drum of the ear; the refracting lenses, the directing muscles, the cleansing tears, the protecting lids and lashes, and the pictured retina of the eye—all these, and a multitude of other particulars, are worthy of our grateful meditation, and ought surely to excite our wonder and our praise.

"But how much more admirable is the constitu-

tion of the mind, with all its subtle powers of sensation, consciousness, reflection, reasoning, memory, invention, and imagination! Shall we mark these powers and enjoy their action—shall we delight ourselves in the facility with which our thoughts range the universe—and not learn to love that bounteous Being who made us what we are?

But our capacities would be of little worth without corresponding objects; and we must contemplate the Deity, not only as our Creator, but as the gracious Author of those provisions by which our faculties are excited to action, and all our wants supplied. External nature teems with such provisions; and the exactness of their suitability to us, affords sufficient evidence, that if a man is made for the world, the world is also made for man. Here we may freely mingle the most obvious and familiar observations, with the discoveries of modern science; all combine to multiply our proofs of the benevolence of our heavenly Father. It seems almost needless to advert to particulars; but the religious man will find abundant cause for gratitude towards his Creator, when he meditates on the existence and properties of light and heat; on the alternations of day and night; on the arrangement of the seasons; on the nature of the atmosphere; on the magnetic influence, directing the mariner's compass; on the even and moderate temperature of the earth's surface; on the universal law of gravitation; on the endless supplies, and multiplied uses, of water; on the ocean, with its faculty of evaporation; on the mighty agency of steam; on the gradual detrition of rocks into fertile soils; on the vast provisions of animal and vegetable food, each zone of the earth producing the kind of aliment which its inhabitants require; on the green carpeting of nature; on the profusion of her flowers; on all her glorious scenery!"

"The gift to man of the inferior animals, for other uses besides food, is another point which ought to excite our gratitude. How great are the benefits which he drives from the camel, the elephant, the dog, the ox, and the horse! What cause has he to be thankful for the hide, the fleece, and the furs of the north, just suited to its frosts! Who can observe a multitude of silk worms, burying themselves in their own exquisite manufacture; and thus administering to us abundant material, not merely for soft clothing, but for the wealth of nations,—without admiring the kindness of divine Providence?

"There is a fitness in the outward creation to the mental, as well as to the bodily, capacities of man. It is by his mind that he detects the secrets of nature, unfolds her beauties, and, through many an ingenious process, applies her materials to his use. This fact has no tendency to weaken the evidence afforded, by *the supplies of nature*, of the goodness of God. On the contrary, it adds another link, of immense value, to the chain of that evidence. The more we dive into the hidden capabilities of the world in which we dwell, and multiply, by science or art, our own means of comfort and happiness—the larger will be our proof of the goodness of God; the stronger his claim upon ourselves, for gratitude and love."

"While the christian accepts with gratitude the satisfactions afforded him by visible things, he can be thankful even for those *checks and interruptions* which remind him that his present life is but a vapour—that he is only a pilgrim on his journey to another world, where sorrow, suffering, sin, and death, are no more.

"Yet it ought not to be forgotten, that in the gifts which she bestows, and the deprivations or

dangers which she inflicts, nature maintains a system of balance and compensation—a system which plainly evinces both the wisdom and kindness of her Almighty Author.

"Again, there is every reason to believe, that God governs his material universe by *general laws;* and, although these laws may, in particular cases, be the occasion of suffering, there can be no doubt that they are, on the whole, productive of enjoyment to his living creatures, as well as of his own glory. We may indeed conclude, that no *other laws* could be equally efficacious for these purposes. While, therefore, the christian is taught to trace all suffering of *sin,* as its original cause, he can admire the wisdom and loving-kindness of God, in establishing a method of government over nature, of which the *main* tendency is still unquestionably found to be happy and beneficial.

"Among the choicest blessings of the God of nature must be reckoned our *social affections,* considered in connection with their appropriate objects—the *social relations.* The two, together, are productive of a vast amount of comfort and happiness, even in this uncertain and sorrowful world; and they afford a clear evidence of the loving-kindness of Jehovah, towards his rational creature, man. How often do they alleviate the miseries of the wretched, and check the cruelties of the depraved; and how sweet are the pleasures which they impart to the more amiable and virtuous among mankind! Yet even these, the fairest flowers which earth produces, bloom but to die; and nothing can supply the void which the loss of them occasions, but the elevated hopes of the christian believer. To him, the proof which the social affections present of the benevolence of our Creator, is wonderfully enhanced and strengthened; because, when they are *sanctified,*

they produce a tenfold happiness. Being brought into subordination to the love of God, they now occupy their *right* province; they are at once confirmed and *refined;* above all, they act in harmony with higher things, and are blended with that fellowship in the gospel of Christ, which shall endure for ever."

"The christian can study the page of history, and observe the events which are rapidly passing in this dark world of change, with instruction to his own mind, and thankfulness to God. There is a light upon his mind, which often reveals to him the traces of the righteousness of Jehovah, in the rise and fall of empires, in the changes of their political relations, in public prosperity or adversity, in the infliction of barrenness on one part of the earth, or in the gift of fertility to another.* Yet if those traces are hidden, it is enough for him to remember that God, who sets up one, and puts down another, and disposes of all the nations of the earth as he pleases, is a being of infinite wisdom and goodness, and doeth all things well."

"The goodness of an ever-present, ever-ruling God, is joyfully traced by the *believer*, in little circumstances, as well as in great events. How often, during the course of our pilgrimage, have we rea-

"* How remarkably is the retributive justice of Providence displayed in that curse of barrenness and exhaustion, which so often overtakes those countries where the labourers are slaves; and in the comparative fertility and prosperity of other lands, where labour is free! The comparison of the free and slave-holding states of North America is, in this point of view, peculiarly instructive. 'What was the cause of these abundant harvests?' (asks Pliny, speaking of the early periods of the republic of Rome)—'It is that, at that time, men of consular dignity devoted themselves to the cultivation of their fields; which are now abandoned to wretches, loaded with chains, and bearing on their forehead the brand of their degraded condition.—*Hodson's Letter to Say on Free-labour*, page 5."

son to bless him for that especial providence, by which our sufferings are alleviated, and our wants supplied! How many are the minute turning points in our lives—the mere accidents as some persons would call them—which are afterwards found to have been fraught with important consequences both for our temporal and spiritual welfare!"

"Nor can christians forget, that the roughest discipline to which they are here subjected, is ordained in mercy for their highest good—'Whom the Lord *loveth* he chasteneth.' They are taught of him to welcome sorrow as the means of their purification; and they are not left to suffer from it without support; the Comforter is with them; the celestial city is in their view, and the sunshine of christianity illuminates their darkest hours. Religion alone can enable us to 'count it all joy' when we fall into divers temptations (i. e. afflictions). *James* i. 2. 'We glory in tribulations also;' said a much afflicted apostle, 'knowing that tribulation worketh patience; and patience, experience; and experience, hope.'"

"The gospel of our Lord Jesus Christ, as it is revealed in the Holy Scriptures, is intended for the benefit of the whole world. It is adapted to men of every condition, clime, and character; all are invited to avail themselves of its benefits; all who *will* come *may* come, 'and take the water of life freely.'"

"When we contemplate God our Father, in the redemption of the world—if the Spirit bless our meditations—the affection excited in our hearts will be that of love *tempered with awe;* our gratitude will flow in a stream at once deep and undefiled; and while we rejoice in his compassions, we shall listen to his high behest; 'Be ye holy, for I AM HOLY.'"

"But, in loving God, we must love him as he is —a Being of infinite purity and righteousness. His

moral attributes must all be dear to us; and we must not only love *him*, but love *his law*, which is at once the rule of our lives, and the transcript of *his* character. A hatred of sin, and an ardent desire after holiness, must ever mark the disposition and conduct of the Lord's children. If David could say—'Oh how love I thy law! it is my meditation all the day; . . . thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart'—(*Ps.* cxix. 97, 111)—the follower of Jesus, in every age, ought surely to breathe in the same spirit, and to burn with the same ardour. If the ancient Israelites were commanded to talk of the Lord's precepts when they sat in their houses, or walked by the way, and when they lay down, and when they rose up; to teach them diligently to their children; to bind them for a sign upon their hand, and for frontlets between their eyes; to write them on their door-posts and on their gates—(*Deut.* vi. 6, 7,)—much more is the christian bound, by every tie of gratitude, to love and obey them—to guard and cherish them as his dearest treasure."

"It is an instructive circumstance, that the sufferings which Jesus underwent during the course of his life and ministry, were endured with *long-continued patience.* Aggravated as they were by a perfectly defined anticipation of yet deeper woe, he refrained from exerting his power for his own deliverance, and even from rushing into the arms of his enemies; he quietly awaited his appointed hour.

"At length, however, that hour arrived. Let us then follow him to the garden of Gethsemane, and mark his agony and bloody sweat, when he poured forth his soul, with 'strong crying and tears,' unto God; let us listen to his prayer, 'If it be possible, let this cup pass from me;' and again, 'If this cup

may not pass from me except I drink it, thy will be done.' "

"The contrast which we have now been considering, affords us a *measure*, by which we may estimate the greatness of redeeming mercy. Let our thoughts *ascend* to the original majesty and blessedness of Christ; let them go down to the opposite extreme of his humiliation and suffering; let us connect and compare the two states; let us add the unfathomable depth to the glorious elevation—and we shall not be left without some just apprehensions of that amazing love, which brought Emmanuel from his throne, to live and die for sinners."

"Christ is the ever-present sovereign and all-wise ruler of his church; his is the master-mind which pervades and regulates the whole body. By the influence of his Spirit, he guides the movements of all his living members; he conducts them into truth, holiness, and peace; he instructs them by his 'anointing' which cannot lie; his will is made manifest to them, not only in the page of Scripture, but in the secret of the heart; and nothing is required on their parts, for the purposes either of safety or duty, but the *obedience* of *faith*. If their souls are sound in the truth, they *cannot* disobey him."

"True indeed it is, that at the solemn hour which terminates their present life, Jesus visits his people individually—'precious in the sight of the Lord is the death of his saints.' *Ps.* cxvi. 15. In the 'valley of the shadow of death' he is their friend and companion."

"We therefore acknowledge him to be a *righteous* Redeemer, 'the Holy-one of Israel;' we depend on his *merits*, as well as on his mercies; we admire and adore him for his boundless love, and for his eternal *worthiness*.' '*Worthy* is the Lamb that was slain to receive power, and riches, and wisdom, and

strength, and honour, and glory, and blessing.' 'Blessing and honour, and glory and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever.' *Rev.* v. 12, 13."

"'The Spirit of the Lord God is upon me,' says the Messiah, 'because the LORD hath *anointed* me to preach good tidings unto the meek.' *Isa.* lxi. 1; *comp.* ch. xi. 2, and *John* iii. 34. Again, the psalmist, worshipping him, says, 'Thy *throne*, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre; thou lovest righteousness and hatest wickedness.'"

"We are to conceive of the Holy Spirit, however, not merely as the agent of divine revelation, but as a wise and benevolent *preceptor*, who gradually unfolds his lessons to our understanding, *as we are able to bear them;* and at the same time impresses them upon our hearts. 'Howbeit when he, the Spirit of truth, is come, he shall *guide* you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak . . . . . he shall receive of mine, and shall show it unto you.'"

"Although, for a time, these doctrines may be obscure to us, the *precepts* of religion always clear; and it is only as we humbly endeavour to add virtue to our faith, that the Spirit will enable us to add *knowledge* to our virtue. Again, when we have made some little proficiency in the school of Christ, the Spirit teaches us to apply our knowledge to its practical uses. He points out, with clearness to our souls, our peculiar lines of duty; he prompts and directs our respective services in the church; he opens our path before us, and shows us how to walk in it. We need not that any man teach us, because 'the *anointing*' teaches us 'of all things, and is truth and no lie.' *John* ii. 27."

"When we have exchanged the love of the world

for the love of God, and have experienced the happiness of this blessed change—when, 'instead of the thorn' has sprung up the 'fir-tree,' and 'instead of the brier,' the 'myrtle tree,'—we cannot refrain from declaring the praises of Him who is the immediate Author, in the economy of grace, of this *new creation.*"

"Finally, the Spirit is our *Comforter.* 'If ye love me, keep my commandments; and I will pray the Father and he will give you another Comforter, that he may abide with you for ever; even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.' *John* xiv. 15—17. 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.'"

"On a deliberate view of that glorious scheme of mercy, which we have now been endeavouring to unfold, our hearts may well be filled with admiration and astonishment, while they are humbled in the dust, and melted into love. What do we not owe of affection, gratitude, and allegiance, to the Father who loved us from eternity, and sent his Son into the world to save us; to the Son who bore the bitter penalty of our sins on the cross, and who ever lives to make intercession for us; and to the Spirit who applies these mercies, and prepares us for heavenly joy? Yet, while we contemplate these distinctive operations of divine mercy, as demanding corresponding exertions, on our own part, of faith, love, and obedience, we must never, for a moment, forget that God is ONE, and that his essence cannot be divided. His love does indeed flow forth for the redemption of mankind, in the repective offices of the Father, the Son, and the Spirit;

but it is the love of a single, infinite, and incomprehensible BEING, who is the author, the medium, and the end of all things.

"When JEHOVAH had laid the foundations of the earth, and had called into being his creature *man*, his love was celebrated by the harmony of the spheres and the applause of angels—'the morning stars sang together, and all the sons of God shouted for joy.' *Job* xxxviii. 7."

"When both the majesty and mercy of God were made manifest to mankind in the face of Jesus—the melody of heaven again became audible. 'And suddenly there was with the shepherds a multitude of the heavenly host, praising God, and saying, glory to God in the highest, and on earth peace, and good will to man.'"

"Finally, when time shall be no longer—when the whole mediatorial scheme shall have been accomplished, and the elect of God gathered into heavenly places—one harmonious anthem will for ever ascend from that ransomed and glorified assembly which no man can number. In perfect accordance with cherubim and seraphim, will they sing the song of Moses and the song of the Lamb—'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints;' and again, 'Alleluia, for the Lord God omnipotent reigneth!' *Rev.* xv. 3, 4; xix. 6.

"May we reflect, with humble reverence and holy joy, on the *creating*, *renovating*, and *crowning*, mercies of our God; may a sense of those mercies be in us an ever-flowing well-spring of love and gratitude; may we bear our part, individually, in the universal melody of thanksgiving; and under an unutterable feeling of our obligations to God, may we surrender our whole hearts to his Spirit—our whole lives to his service!"

"The *habit* of fixing our minds on God, as the subject of our thoughts and meditations, is one of which, in heaven, we shall find the full value."

"Let us, then, in dependence on the grace of God, accustom ourselves, even here, to this divine employment. Amidst our many calls to active duty, let us still give due place to the *contemplative* part of the religious life. Let us frequently endeavour to lift up our souls above this present busy sphere, and to meditate on the glory of Jehovah. Thus shall we be the better prepared, not only to love God perfectly, in that world of which love is the element, but to unite with saints and angels in the highest of all applications of the mental faculty. 'Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know, even as we are known.'"

"Repentance and reconciliation are steps which must be trodden by every man, before he can possibly enjoy an effective communion with the Author of all good."

"We cannot perform this sacred duty in our own strength; we must seek the influence of that Holy Spirit, who can alone impart a living energy to our praises and our prayers."

"The chain of friendship—to adopt the simple metaphor of the North American Indians—is kept bright by the converse of friends. If we truly love our friend, and are on good terms with him, we naturally seek his society; and the more we enjoy of it—mind communing with mind—the more does our love for him abound."

"When a cessation of intercourse between friends is occasioned by circumstances over which they have no control, there does indeed arise a certain effort of the mind, which counteracts the effect of absence, and overleaps the greatest distance."

"Although true religion abounds in social feelings and duties, there is in its work on the individual soul, a depth of solitude with which none can interfere."

"Hence we may perceive the importance of that solitary devotion, in which the christian, separated for a season from his fellow men, can say with the Psalmist, 'Whom have I in heaven but thee; and there is none upon earth that I *desire besides thee.*' *Ps.* lxxiii. 25. Our Lord's precept on the subject is clear and decisive—'But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.' *Matt.* vi. 6."

"To retire occasionally during the day, and especially at the beginning and end of it, from all human society, for the purpose of self-examination and prayer, is a practice which christianity may be said to enjoin, and which affords an important aid to every other duty. Such times of solitary religious exercise, are evidently useful for the deepening of our humility, and for the strengthening of our faith, our hope, and our virtue. The more diligent we are in private communion with God, the more conspicuously shall we bear the mark of his Spirit upon us, in our whole demeanour and conversation among men.

"Many are the significant hints given to us in Scripture, on the subject of *family religion.* The Lord knew that Abraham would 'command his children and his *household* after him' to 'keep the way of the Lord.' *Gen.* xviii. 9. Joshua said, 'As for me and *my house,* we will serve the Lord.' *Josh.* xxiv. 15. The Israelites were commanded to teach the Lord's precepts to their children, and to speak of them, as they sat in their houses; and the passover

was celebrated among them separately, in every family?' *Deut.* vi. 7; *Exod.* xii. 21. David said, 'I will walk within my house with a perfect heart.' *Ps.* ci. 2. Cornelius 'feared God with all his house.' *Acts* x. 2. 'There was a *church* in the house of Nymphas; and another in that of Philemon.' *Col.* iv. 15; *Philem.* 2. Their respective families, doubtless, being united in the fellowship of the gospel, and in the daily worship of God. There can indeed be no doubt, that nearness of natural connection ought ever to be accompanied, among christians, by a corresponding intimacy in matters of religion. Husbands and wives, parents and children, brothers and sisters, should be helpers of each other's faith and joy; and should account it a privilege of no trifling value, to frequent the throne of grace in each other's company. With respect to our children, more particularly, it is surely our duty, by watchful instruction, and sometimes by uniting with them in their private religious exercises, to train them in the habit of daily prayer—just as we see the parent bird, by frequent example and experiment, teaching and inducing her young ones to use the wings which God has given them.

"Nor ought we to neglect to extend a religious care over our servants. Our whole household should be united, at least once in a day, in the reading of the Holy Scriptures, and in drawing near, in spirit, to that Gracious Being from whom we derive all our blessings, both temporal and spiritual."

"How desirable then is it, that in dependence on the grace of God, which can alone *turn* the heart of man, we should make the best use of this facility in our nature, and cultivate both in ourselves and others, a *taste* for devotion! The christian must be careful not to cast a gloom over religion. He is brought into the *sunshine* of truth; and under its

gladdening influence, he must himself learn, that he must endeavour to teach his children, to take *delight* in religious pursuits; and, above all, in the worship of the Creator."

"For this, as well as other reasons, it may be regarded as a christian duty, to set apart an hour or two during the week, besides the Sabbath day, for the solemn and happy purpose of public worship. The temporary exchange of our usual pursuits for this holy employment—while the world at large is engrossed in its own concerns—can scarcely fail to be profitable to our souls, and acceptable to our God and Saviour. But how precious to every one who is serious in the pursuit of heavenly things, is the Sabbath itself! What cause for thankfulness is it, that God has ordained the cessation of worldly labours on every recurring seventh day, that his children may enjoy a wholesome rest; and that in the quietness of this rest, they may devote their undivided faculties to communion with himself!"

"Although christianity is not a religion of forms and ceremonies, it claims the assistance of many external observances; such, for example, as retirement from society for the purpose of private devotion, the appointment of stated times for reading the Scriptures in our families, the orderly keeping of the Sabbath day, and the regular attendance of our places of public worship. Yet all these things are useless, and may even be a means of the further hardening of our hearts, unless we maintain, in connection with them, the *life* of true worship. 'God is a Spirit, and they that worship him must worship him in spirit and in truth.' To frequent the house of prayer; to bow the knee before him; to draw near to him with the lip—*while our hearts are far from him*—can be regarded only as a mockery and offence."

"Although the outward offices of religion, serve

a highly important purpose in promoting its practical operation, we are not to forget, that, under divine influence, the soul is capable of communion with God, when these offices are withdrawn. The christian may retire into the solitude of his own heart, and hold communion with his Maker, even while he is in the midst of a multitude; nor will his worship of that Supreme Object of his regard and affections, be confined to any stated periods set apart for the purpose. He is taught to realise the perpetual presence of his God; and on every passing occasion of life, to lift up his heart to *him* as to a Father and a Friend. Certainly it ought to be the habit of our souls, as the hours of each day pass over us, frequently to bring our ignorance and weakness to the Fountain of light and strength—our poverty and emptiness, to the *fulness which is in Christ.*

'Prayer is the soul's sincere desire,
Uttered, or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

'Prayer is the breathing of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.
'MONTGOMERY.'

"It is chiefly through this hidden exercise of a devotional mind, that the christian *walks with God;* and the more we are thus brought into contact with his goodness and power, the greater will be our delight in such a walk. The proneness of the regenerate soul to ascend in living aspirations after him, will constantly increase; and every act of secret communion with the Lord, will assist in confirming that *love* towards him, from which it springs. Nor are these acts confined to prayer—often are they the movements of a spirit filled with praise. If it is our

duty and privilege to 'pray without ceasing,' it equally becomes us, in 'every thing,' to 'give thanks.' 1 *Thess.* v. 17, 18.

"It appears, then, that in order to be fitted for communion with God, fallen man must first repent and be reconciled to his Creator—that the steadfast maintenance of that communion in the christian believer, is a principal means, in the order of divine grace, for the increase and confirmation of his love —that he is therefore bound to exercise diligence in the devotional duties of the closet, of the family circle, and of the church—that the outward part of these duties is salutary and even needful, as an aid to inward worship; but that without *life*, it is useless, and may even be injurious—finally, that the secret intercourse of *the soul* with God, is the *vital breath* of the christian, and ought to pervade the whole course of his conversation and experience."

"Communion is in its nature reciprocal. Not only are we to pour out our souls in prayer to the Lord; but we are to receive his mind, or counsel, in return. It is on this ground, as I conceive, that the reading of the Holy Scriptures forms an essential part of our private and family devotional duties; for in that sacred volume, God condescends to speak to us—to develope his mind for our instruction, guidance, and consolation. And, on the same principle, we recognise a connection between public worship and the ministry of the gospel, which uniformly *professes* to be an expression of the mind of God. And such undoubtedly it ever will be, so long as it is scriptural in its character, and is offered under the influence and teaching of the Holy Spirit. But our Heavenly Father is graciously pleased to communicate his will to man, by a voice which speaks within, and which will ever direct us in the way of holiness. As long as his reconciled children

obey that voice, and lead a life of righteousness, so long are they the children of light, and enjoy a free communion with him in whom there is no darkness. But no sooner do they disobey their divine Monitor, and follow the devices of their own hearts, than their communion with God is interrupted. Even an angry feeling, or a polluting thought, will hinder the breathing of the soul towards the eternal Source of peace and purity. The spiritual man is gifted with a knowledge of 'the *mind of Christ*,' (1 *Cor.* ii. 19,) and just in the degree in which he is conformed to it, in his own disposition and conduct, he is capable of communing with God, in that pure love which sin alone can separate."

"It has been fully proved that all particles of matter attract one another; and that the force of that attraction (until they come into apparent contact,) is in the inverse proportion of the squares of their distances. Philosophers have ascertained not only the existence, but as far as the scope of their investigation extends, the ubiquity of this law; which indeed appears to be God's chosen instrument for preserving the material universe in its present order. But of its origin it is utterly out of their power to give any account but one—God said, Let it be, and it was. Whatsoever, indeed, may be the triumphs of inductive philosophy, in classifying and generalizing the operations of nature, and in reducing the apparent number of the laws by which she is governed, our ultimate resort—the final rest for the inquisitiveness of man's mind—can be found only in the *fiat of omnipotence.*

"Now it is impossible for the christian to doubt that the will of God, even in the government of the material world, is moved by a spring of infinite wisdom and benevolence; and that all the laws of nature are what they are, because it is *best* that they

should be so—*best* for the ultimate happiness of his rational creatures, and *best* for his own glory.

"Between the course of nature and that of *providence*, there is an obvious, and in this world, a necessary connection. But the latter assumes a distinct character, when regarded as the order in which the Supreme Governor of the world, deals with his rational creature, *man*. The laws by which these dealings are regulated, are by no means so clearly inscribed on the annals of man's history, in this lower world, as are the laws of nature on the face of the material universe. Yet we are not left without some perceptible indications, that they are general and permanent; above all, that they are moral, exactly adapted to the holiness and benevolence of the Deity. These indications are amply confirmed in scripture, which teaches us that God is *holy*—that he is also *love*—and that he deals with mankind, under every variety of time, place, and circumstances, on principles of perfect righteousness, which can never change. If 'clouds and darkness,' are 'round about him, justice and judgment are the habitations of his throne.'

"Experience affords sufficient evidence that the *main law* by which the course of divine providence towards man is regulated, is that *virtue should produce happiness, and vice misery*. But this law is checked and modified by two provisions of vast practical importance. The first is, that man is here placed in a *state of trial*, involving many dangers and temptations; in order that his character may be put to the proof, and finally developed as a ground of judgment to come. The second is, that this state of trial is appointed to serve the purpose of *moral discipline*, that by an experimental process, (often of a rough and mysterious nature) we may, under grace, be weaned from our iniquities, and trained to

those dispositions which are alone suited to the heavenly state. We have no reason, therefore, to be astonished at that trial of the saint's faith, to which the sacred writers so frequently allude; namely, that in this lower scene of action, *vice is often triumphant, and virtue as often depressed and persecuted.* Look at some fragment of an animal—some broken pieces of a claw or a bone—how unsightly it appears; how unworthy of the hand of infinite skill and wisdom! But let it be seen in connection with its corresponding parts. Let the animal stand before us in his native beauty and vigour. How perfect is the living machinery! how well it works! how seemly are its proportions! how unexceptionable the whole creature! Just so the *apparent* interruptions of God's righteous government, in this world of darkness, may be to us very strange and unsightly; yet there can be no question, that in their connection with the universal scope of that government, they will, in the end, be found to form part of a perfectly harmonious and glorious whole.

"In considering the manifestations of the will of God, in nature and providence, we advert to laws with which no creature can intermeddle; for he has not only ordained them, but by the unceasing exertions of an omnipresent power, himself carries them into execution. But there is another branch of the subject, with which we have a still more immediate and pressing concern—*The will of God respecting our own conduct.* Here he sees fit to deal with us as free and responsible agents; he permits us to choose between good and evil; he gives us a timely notice of their respective consequences; he offers his gracious aid, to enable us to walk in the way of righteousness; he *wills*, without compelling, our holiness.

"The will of God, as it relates to the conduct of his rational creatures, is manifested in certain permanent rules, which constitute his *moral law;* and it is one of the chief triumphs of the religion of the Bible, that it overthrows all fallacious standards of morals—such as the 'fitness' of the Stoics, and the 'utility' of the Epicureans—and settles every question of right and wrong, by a simple reference to the will of Omnipotence. Yet this will is itself determined by unchangeable principles of holiness, justice, benevolence and truth. These attributes are essential to the nature of our Heavenly Father; and they are the ultimate foundation of his law.

"The moral laws of God, as they relate to ourselves, are the *expression* of his righteous will; and both the will and the expression of it are necessary, in order to render us responsible for our actions to the Author of our being. For in the absence of either, there can, *to us*, be no law; and 'where no law is, there is no transgression.' How then is the moral will of God *expressed* to his creature man?

"In the first place, it is revealed in the heart; so that by intuitive perception, every man knows that virtue is right, and vice is wrong. Whatsoever may be the perversions of our conscience in the fall, there is a light which so far illuminates it, that we cannot but approve of justice, honesty and benevolence, and condemn the contrary, both in our actions and in those of others; and the more this light is followed in practice, the more bright does it shine; the more tender and effective does the conscience become. There are three elements in this matter; first, the natural percipient power, which is conscience; secondly, the eternal moral truth, which is the object perceived; and thirdly, the light by which that moral truth is revealed, and through which,

therefore, it becomes *law* to ourselves. Now I conceive that this light—whether more or less faint—is of far too pure a character to be ascribed to corrupt human nature; and that it must rather be regarded as the universal visitation of a divine influence, bestowed on mankind through the redemption which is in Christ.

"How unspeakably would it promote our happiness, were we more obedient to the law of God, as it is written on the tablets of the heart! In the meantime, however, the *same* law is unfolded in the Holy Scriptures. It was confirmed, by revelation to the patriarchs and prophets of old; it formed an essential part of the Mosaic dispensation; and as the tables of stone on which it was written, were safely kept in the ark of the Covenant, so is the law itself inclosed and preserved inviolate, in the bosom of christianity."

"Nor are we left to conjecture what are the *particular* characteristics of that life of holiness, into which the faith of the christian is intended to conduct him. Every separate fruit of the Spirit is distinctly set before us; and is pressed upon our attention for its own sake, and as it were, on its own merits—love and loyalty to God, reliance on his goodness, devotion to the service of Christ, the fixing of the soul on heaven, watchfulness, perseverance in prayer, purity of heart, integrity, temperance, fortitude, patience, meekness, forbearance, long-suffering, the return of good for evil, gentleness, lowliness of mind, and that universal charity which is the bond of perfectness."

"From the view which has now been taken of the manifestations of the will of God, in nature, in providence, and in grace, some conception may be formed of the comprehensiveness of that short petition—so often used, but so little understood—'*Thy*

will be done on earth, as it is in heaven.' In heaven the will of God is done perfectly. No murmurs against his laws, either natural or moral, find their way into the breasts of angels and glorified spirits; no weakness of the flesh, no lingering corruption, interrupts their obedience to the King of kings. Such then is the *mark*, at which it is our duty constantly to *aim*. A perfect submission to the will of our Heavenly Father, is the *only* practical standard proposed to us by christianity.

"Now submission to the divine will consists of two parts—first, *resignation in suffering;* and secondly, *obedience in acting.*"

"There is nothing more distasteful to the natural man, than the piercing spirituality, the comprehensive grasp, and the binding authority, of God's precepts. The child of darkness prefers his own devices—he is a rebel to the core. But christianity requires an uncompromising compliance with the whole counsel of God, as it relates to our conduct. Our whole life must be regulated by the directions of his perfect law. No rebellious feeling, no corrupt motive or thought, must be harboured; no favourite sin spared; no unwelcome duty omitted. We must 'walk in the light, as [God] is in the light,'—implicitly following the dictates of the Holy Spirit, who guides into all righteousness."

"Having repented of all his transgressions, and having cast the burthen of them on the Lord, the believer is no longer oppressed with the slavish fears of a condemned criminal. He enjoys the privilege of filial freedom. Delivered by a hand of infinite mercy from guilt and condemnation, he is at liberty to run, with all diligence, in the way of God's commandments; while the humble yet settled hope of a glorious immortality animates his zeal, and quickens his footsteps in the race of virtue."

"But no sooner is a man's heart made tender, than he begins to form a just estimate of christian truth. He no longer denies either its authority or its importance. He embraces it readily, as his hope and his salvation; and, proving his faith by his obedience, he is soon rewarded with an increase of his knowledge. The Spirit takes of the things of Christ, and unfolds them to his soul.

"Now as love makes way for faith, and faith works by love, so it is unquestionably true, that the exercise of faith—the fixing of the heart and understanding on Christ as the way, the truth, and the life—has a mighty efficacy in increasing and confirming our love to God. It brings him near to us in the perfection of his holiness, and in the fulness of his mercy; it presents him to us in Christ Jesus, as the worthy object of profound adoration and unbounded gratitude. The stronger and more simple our faith therefore in the truth and promises of Scripture—the more cordial and complete our reception of the gospel of Jesus Christ—the more fervent will be our love to that holy and glorious Being who is the Author of all our mercies.

"Vain, however, will be our belief in the glad tidings of salvation through the crucified Immanuel, unless it be followed by a holy decision of mind in giving up ourselves to God. The want of this *holy decision* may be regarded as the *second grand cause* of the imperfections which so often interrupt our conformity to the divine will."

" 'I beseech you, therefore, brethren, by *the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove which is that

good, and acceptable, and perfect will of God.' *Rom.* xii. 1, 2."

"Our true wisdom will be found in a close attention to the duty of the day—the hour—the moment. Every touch of the rod of God's providence which brings us into suffering, must be met by a corresponding readiness to submit to the infliction. Every little pointing of the divine finger, to the sacrifice of a wrong desire, or to the performance of an act of duty, must be watched with an observant eye, and followed with implicit obedience. Thus will our love to God put forth its energy on a multitude of small occasions; it will gain new strength by its success in every step of the process; and when our divine master sees fit to ordain some greater trial of our allegiance, we shall find, to our inexpressible advantage, that we are HIS OWN—resigned to his disposal, and ready for his service. 'Whoever shall do the will of God,' said Jesus to his followers, 'the same is *my brother, and my sister, and my mother.*' *Mark* iii. 35."

"A perfect subjection to the will of God, is the only practical standard of christianity—that this subjection consists of resignation in suffering, and obedience in acting—that these must be grounded, first, on living faith in the gospel of our Redeemer; secondly, on a holy decision in surrendering ourselves to God—that such a surrender is prompted by love, and adds vast force to it—that the christian is thus prepared for his whole course of virtue and piety, and that by every step which he takes in that course, his love to God is brightened and confirmed."

"We now advert to *a second principle* of much practical importance—that the love which good characters excite in the minds of men, who have 'any spark of goodness' in themselves, is always

accompanied by a desire to imitate the pattern which they admire and approve. What ingenuous person can find his best affections drawn forth by noble and generous characters in the history of his country, without feeling some ardent wishes to act on the same principles of virtue and charity? The force of example is felt even in large communities; and goodness, under the divine blessing, is often diffused in society, through the tendency, so common amongst men, to imitate those of their neighbours who are the objects of their regard. The same principle applies with redoubled force to the domestic circle. When we are instructed and comforted from day to day by the good conduct of our dearest friends, it is impossible for us (if our minds be in any degree under a right influence) not to desire—and almost impossible not to *endeavour*—to be of the same mind, the same character."

"It appears, then, *first*, that when there is any spark of goodness in men, their love and regard is naturally attracted by virtuous characters; and that although this principle, *as it respects God*, is grievously hindered by the weakness and corruption of our nature, it is, nevertheless, verified by the experience of every true christian—*secondly*, that one attachment to persons distinguished by moral excellence, is inseparably connected with some desire to imitate their example—that the christian is inspired with an earnest solicitude to be a follower of God himself."

"The more any community of men is set free from degrading and vicious practices, the greater will be their esteem for their virtuous members. The more the child is strengthened in his moral principles, the more he will love the parent in whose conduct those principles are displayed.

"From these premises, it plainly follows, that

precisely in proportion to the christian's improvement in holiness, will be the increase of his love to a holy God and Saviour. Let the work of sanctification go forward in our souls, and what will be the blessed consequence? Our sense of the glory and excellence of the divine character will be refined and exalted; our hatred for sin, and our reverence for righteousness, will become determined; and the love which leads us to imitate the Saviour, will grow stronger and stronger as the process of assimilation advances. The more we resemble him and partake of his mind and character, the warmer will be our regard for him, and the closer that bond of union, in which we can say, with the church of old, 'my beloved is mine, and I am his.' *Cant.* ii. 16. And in being thus brought nearer to the Son, we are brought nearer to the Father also. Every element of discord and separation between God and his children, is gradually removed; and as sin disappears, *love* triumphs over all."

"Experience affords many proofs that men, being evil, 'know how to give good gifts' unto their 'children.' The father of a family provides food for his wife and little ones, by the labour of his hands; and is constrained to do so by the gentle yet constant impulse of natural affection. The mother watches with ceaseless care over the couch of her sick infant, and is urged by feelings of a most tender character to soothe its sufferings, even at the cost of her own ease and comfort. Brothers and sisters, relations and friends, are perpetually seen enjoying each other's company, and assisting one another by a thousand little offices of kindness. In some of these instances, especially in that of the watchful mother, something may be placed to the account of natural instinct; yet we cannot deny, that benevolence has its share of influence in producing these effects; and

this quality becomes still more conspicuous when men are found to be willing, as they very generally are, to relieve the distresses of their fellow-men, with whom they have little or no connection, but that of a common nature."

"It is impossible to deny the existence of these kindly dispositions in man; and it would be ungrateful to our gracious Creator, to underrate their value."

"The plain fact is, that the affection of *love*, in the breast of man, will never be regulated on principles of true morality, or be found of a pure and stable character, until it be directed, in the first place, to that glorious Being who is its proper and supreme object. It is when our love has been taught to flow, in an undivided stream, towards God, that it pursues its course—or rather, that it is sent back from him—with a force unknown before, towards all who stand in the same relation to him as ourselves; for we are children of one Father.

"Let us picture to ourselves some large family of sons and daughters, who have been cherished, with an impartial regard, by their earthly parents. Should these children make no return for parental kindness but indifference and neglect, it is morally impossible that there should be any stable principle in their friendship for each other; the bond subsisting among them must be loose and uncertain in the extreme. But should they, on the contrary, be virtuous, the love of every child in the fireside group, would flow without restriction, in the first place, towards his parents; and, in the next place, towards his brothers and sisters, those equal sharers with himself of a father's tenderness and a mother's care."

"The claims of our Heavenly Father on our love and gratitude, are incomparably superior to those of

any earthly parent; and when these claims are acknowledged and felt, our love to our fellow-men, the common objects with ourselves of his goodness, both in creation and providence, rests on a secure basis; it becomes what it never was before, a *heaven-born* affection. But what vast additional force is imparted to this affection, through the gospel of our Redeemer! When the great truth is impressed on our hearts, that God sent his own Son into the world to save us."

"We have seen that those who truly love God, are distinguished by a cordial desire and endeavour to resemble the object of their regard. But there is not one of his moral attributes more clearly placed within the scope of our perception and imitation, than his *love to man.*"

"When the lawyer questioned Jesus, saying, 'Master, which is the great commandment of the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF."

"Hence it appears, that under the gospel of our Lord Jesus Christ, all men of every colour and country who fall under our notice, or are within the reach of our influence, must be regarded as our neighbours; and that it is our duty to love them as we love ourselves. Nor does the mere distance of the party from us, deprive him of this character; for christianity is a diffusive religion. Under its influence, *we have to do* with millions whom we have never seen; and while it in no degree weakens the pre-eminent claims upon us, of our own countrymen, it supplies us with neighbours, whom it is our duty to serve, in the remotest part of the habitable globe. When the apostles were commanded to go

forth and to proclaim the glad tidings of salvation to every creature under heaven, they were taught, by the very command itself, to regard *every creature under heaven*, as their neighbour and their friend."

"It appears then, that the enmity of any persons, or of any nations of men, against ourselves, has no effect in removing them from the class of our *neighbours;* we must still love them, and treat them as our friends. In short, the term 'neighbour,' in this comprehensive law, extends, under the gospel, without any kind of exception, to *the whole family of our fellow men.*"

"The *measure* of the love which the christian is required to bear towards his neighbour, is the love which he lawfully entertains for himself—'Thou shalt love thy neighbour as *thyself.*' Although the love of self is miserably perverted and exaggerated in the fall, so that, in point of fact, it has become *self-worship*, there can be no doubt that this affection, within its true limits, belongs to man's original nature, and forms an important part of his mental constitution. It is the affection which leads us, by a never failing impulse, to seek our own safety and happiness; and, when rectified by divine grace, and applied *in a right direction*, it becomes a powerful instrument for our good. Now the christian's love for his neighbour ought to be precisely the same *in character* as his love for himself—strong, constant, well-principled, and effective. It ought also to be the same *in degree;* so far as to lead us to do unto others, as we would have them, under the same circumstances, do unto ourselves."

"If this love had always prevailed among professing christians, where would have been the sword of the crusader?"

"Love, indeed, imparts both eyes and wings to

justice. It is when our depraved affections are rectified, that we take an enlightened view of the relations of our fellow men towards ourselves, and of the claims on our *justice*, which those relations involve. Again, it is love which makes us *swift* to shun the evil which justice forbids, and to do the good which she demands. At the same time, it cannot be denied, that under the *softening* touches of religion, charity and mercy are sometimes found to be easier to frail man than the *hardier virtue of strict integrity*. This is a point of danger which requires a peculiar guard, and which is too often neglected, to the great loss and injury of the cause of Christ. Let it ever be remembered, that the unbending maintenance of the *rule of right* towards our fellow men, is the *first* and *most indispensable* result of that holy law—'Thou shalt love thy neighbour as thyself.'

"When we are conscious that we have fulfilled the claims of justice, our charity has free scope; and if we abide under the influence of divine grace, it will soon be found exerting itself in every direction."

"The law of love to our neighbour, and its corresponding 'golden rule,' are far indeed from being restricted, as to their object, to the poor and distressed among men. They teach us to fulfil our christian duties towards the king upon his throne; towards 'magistrates who are sent by him;' towards all who have a just authority over us; towards our equals and associates; towards those who are placed under our care, or are engaged in our service—in fact, *through the whole train of our relations in life.* Under the blessed influence of love, it is the office of *justice*, to 'render unto *all* their dues,' and to refrain from injuring any man in word, thought, or deed; and it is that of *charity*, to impart to others

as much happiness as it is in our power to bestow. Bitterness, wrath, envy and *detraction*, must all disappear under the melting ray of the law of love; and in their place must spring up kindness, universal good will, tenderness of spirit, forbearance, the willing preference of others, and Christian courtesy."

"Were we to inquire of the Christian, which of all his privileges he most dearly prizes, he would not fail to answer—the knowledge of *divine truth;* and the blessed hope of everlasting life, through Jesus Christ our Saviour. How, then, can he love his neighbour as himself—how can he do to others as he would that others (under like circumstances) should do to him—without endeavouring to communicate to his fellow men these dearest of blessings? If Christian charity constrains him to be ever on the watch for the temporal benefit of his fellow men, how much more for their spiritual and eternal welfare!

"The ministry of the gospel of Christ is pre-eminently a work of *love*. Under the influence of this pure affection towards God and man, the first preachers of Christianity were brought into sympathy with the condition of the people; and they were made willing to undergo every description of privation and suffering, and even to offer up their lives, in order to make known to sinners, the crucified and risen Saviour. "Neither count I my life dear unto myself," said the apostle Paul, "so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." (*Acts* xx. 24.) There can be no doubt that the same blessed motive was powerfully at work in the mind of an Eliot, a Brainerd, a Schwartz, and a Martin; and can never fail to characterize every true-hearted minister of the gospel, both at home and abroad. Would that an in-

creasing multitude of servants, actuated by no other motive than that of love, and depending on no other influence than that of the Holy Spirit, might be raised up to publish the truth of God, in every part of this dark and degenerate world! Would that there were a response, in the hearts of tens of thousands, to the call of Jesus and his Spirit, 'Go ye into all the world, and preach the gospel to every creature.' *Mark* xvi. 15.

"Yet it must not be forgotten that while this call is in its nature select and specific, the work of diffusing a knowledge of the truth is by no means restricted to the ministers of the gospel. The harvest field of the world is large and various; giving scope for labour of many different kinds; and there is not a Christian upon earth who ought not, in some way or other, to promote the common cause. The distribution of the Bible, the scriptural education of the poor, the diffusion of religious tracts, are means of extending the kingdom of Christ, to which no man can fairly object, and which most men have some opportunity of promoting."

"In addition to efforts of this description, services of a more directly personal nature, are frequently required of us, for the benefit of our fellowmen. For every Christian has his own circle of influence, and ought to be a centre for the diffusion of light to all whom that circle comprises. Were we more strongly actuated by divine love, more willing to take up our cross and confess the Lord who bought us, how often would the words of friendly admonition, of timely warning, or of warm encouragement, flow from our lips! While a holy discretion would still be carefully cherished, how conspicuously would our zeal for the salvation of souls overcome the withering influence of the fear of man! Above all, how watchful should we be

that our example might always *tell* on the side of truth and righteousness—that our whole demeanour and conduct might utter the language—come and have fellowship with us, 'because our fellowship is with the Father, and with his Son, Jesus Christ.' "

"The precepts of our Saviour and his apostles on this subject are numerous and clear.—'A new commandment I give unto you, that ye love one another . . . . By this shall all men know that ye are my disciples, if ye have love one to another.' *John* xiii. 34, 35."

"It is a remarkable circumstance that, acts of kindness to the brethren of Christ—that is, to the living members of his church—are mentioned as the *test* of that love to Christ himself, by which we must all be appreciated in the day of judgment—'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it UNTO ME.' *Matt.* 25, 40."

"How often are the disciples of Jesus cheered on their way, by the help and encouragement which they derive from each other; how often do they find, to their joy and comfort, that as 'iron sharpeneth iron, so a man sharpeneth the countenance of his friend!' *Prov.* xxvii. 17."

"May we not therefore adopt, as our motto, an old and wise saying—'In essentials, *unity;* in non-essentials, liberty; in all things, *charity?*' "*

* "The celebrated John Locke, thus addressed himself to two female friends, who were of a different religious denomination from himself, but in whose society he had felt 'the unity of the Spirit in the bond of peace.' 'The more there is of this (unity) *in the life*, the less we need inquire of what nation, country, party, or persuasion our friends are, for our own knowledge is more sure to us than another's. Now the God of all grace grant that you may hold fast that *rare grace of charity*, and choose that *unbiassed and unbounded law*, which if it decay not, will spring up mightily as the waters of the sanctuary, higher and higher, until you, with the universal church, swim together in the ocean of divine love.'—*Manuscript Letter.*"

"When the temple of Solomon was to be erected, all the materials were in the first instance hewn into shape and polished for their uses; and when afterwards they had been put together, without a sound in the house of any tool of iron, beautiful was the harmony which resulted from their *fitness*. So would it be with Christians were they fully subject to that Divine power which would level their pride, abate their prejudice, and polish down their roughness. Their junction with Him, on whom depends the security of the whole building and their union with each other, would be more *complete* than it is at present. The holy temple would arise and spread in its true beauty and harmony; and the inextinguishable flame of *love*, would diffuse a generous glow of warmth and brightness, through the whole sacred edifice.

"It appears, then, *first*, that the benevolence of man towards man, can never assume a stable character until his love is primarily fixed on God; and that, therefore, in the two commandments, 'Thou shalt love God,' 'Thou shalt love thy neighbour,' there is not only succession, but *sequence*—that the *extent* of this commandment comprehends all mankind."

"Thus it appears that obedience to the second great commandment, is one chosen means of confirming that pure love to God, without which our souls can never truly incline towards heaven, or to be fitted for a participation in its pleasures. Yet there can be no doubt that the habit of benevolence and brotherly love forms *in itself* an essential constituent of the joys of eternity. '*Charity never faileth.*'"

"Heaven is a place of rest from sin, labour, and sorrow; but we can find no authority in Scripture for picturing it to ourselves as a region of *indolent*

repose. On the contrary, we have every reason to believe that the more our faculties are improved the more it will be our delight to *employ* them. Since the angels who never fell are 'ministering spirits sent forth to minister for those who shall be heirs of salvation,' (*Heb.* i. 14,) may we not believe that many an errand and office of mercy awaits the 'spirits of the just made perfect?' "

"But whatever may be the truth on this subject, it is certain, that as the condition of God's people is social on earth, so also it is social in heaven."

"The rending asunder of those tender ties which here bind us together in many a happy relationship, is the most sorrowful accompaniment of death; but let us not be discouraged, for our Redeemer has secured for us a perfect victory over this 'last enemy.' For those who follow him, death will be abolished, and all its bitter consequences reversed; every sorrow which it now occasions then will be turned into joy! Christians, therefore, as the apostle assures us, must not sorrow for the loss of their friends as others do 'which have no hope; for if we believe that Jesus died and rose again, even so them which *sleep in Jesus* will God bring with him.' (*Thess.* iv. 13, 14.) For a season, indeed, we are deprived of their cherished society; but we shall see them again, we shall behold their faces in glory —unspeakably blessed will be our reunion with them in that region of light and love, where friends are no more parted!

"Nor will our love, in that better world, be restricted to those whom we have known on earth. It will extend, as we have every reason to believe, to the wise, the just, and the good of every generation; and even to the several ranks and orders of angelic beings; for all these belong to the same community; they are all inhabitants of the same

celestial city. While the varied members of that blessed and holy family maintain a perfect harmony of design and feeling, and are all employed in worshipping their God and Saviour, they cannot but gloriously realise their ONE-NESS in the Lord; and they will be ONE in Him, to all eternity."

"It may possibly serve a useful purpose, if we concentrate the whole subject which we have now been discussing, in a few succinct propositions.

"The main characteristic of those happy beings, who dwell in heaven under the immediate government of God our Saviour, is love towards the Supreme Being; and this love is absolutely essential, both to their employments and their joys. On the contrary, the principal feature in the character of fallen man, is the absence of this love. Hence it follows, that before he can enter heaven, the affections of man must be changed—he must be born again of the Spirit.

"The grand appointed instrument through which this change is effected, is the gospel of our Lord Jesus Christ, in which are revealed to us the mercies of God, for the restoration and final happiness of man. The gospel is 'the power of God unto salvation.'

"The principal of them is the contemplation of the Supreme Being. We ought to contemplate him, with humble gaatitude, as our Father by creation; as the bounteous Giver of all our faculties on the one hand, and of the various provisions of nature on the other, by which those faculties are suited; as the Supreme conductor of the chain of events, for the ultimate good and happiness of his obedient children; and, above all, as the Author of *redemption.*

"As Christians, we are bound to love God, not merely because of the benefits bestowed upon our-

selves, but because of his intrinsic moral perfections, so clearly displayed to us in the gospel; and if our love for him be sincere, it will excite in us an ardent desire to become *like him* in character. The restoration of fallen man to the image of his Creator, is the great practical purpose of the religion of Jesus—a purpose which can be accomplished only as we follow the example of Jesus himself. Now the greater advances we make in holiness, the livelier will be our sense of the 'beauty' of Jehovah; the more we are assimilated to Christ, the nearer will be our union with the Father and with the Son.

"The love of our neighbour follows the love of God as a necessary consequence, and it is itself essential to a right performance of all our duties towards our fellow-men. It dictates justice and charity towards all, and pre-eminent fervency of affection towards our fellow-Christians. Obedience to this commandment has a peculiar tendency to soften and enlarge the heart, and thus to improve our capacity for loving God himself—the supreme object of every pure affection."

In arranging the following memoir of a very extensive family connexion, various detached memorandums and traditions are brought into a condensed form, in which it is probable there are some omissions that would be material to a correct genealogical table; but nothing has been stated but upon good authority; there is in such a sketch a great deal of tautology, and no individual can feel particularly interested in every part of the following pages, but there are probably some, to whom severally a reference to each branch, as endeavoured to be here traced, will have some interest, and to such only is this little work of respect for the virtues of those of my predecessors, whom I have only known from the report of their cotemporaries; and of affection for those whom I have known and loved, is dedicated; under a full conviction that nothing can truly elevate any one but individual worth; taking correct principle, undeviating integrity, as the basis of every action.

I have been indebted for these details to my brother W. L. Fisher.

HANNAH L. SMITH.

My ancestors on both my father's and mother's side, who first emigrated to America, were Quakers. Considerations of a conscientious character induced the removal. John Fisher, my ancestor, appears to have been subjected in his native country, Great Britain, to various persecutions for his religious opinions, of which there is an account in a work entitled Sufferings of the Quakers. And James Logan, my maternal ancestor, was, when a young man, induced by William Penn to accompany him to this country as his secretary, as will be more fully adverted to hereafter.

John Fisher, my great great grandfather, accompanied William Penn on his first voyage to America, October 1682, bringing with him his family, consisting of three sons, Thomas, John, and James, and several daughters. They arrived late in the autumn, and the tradition in the family is, that houses there were none, and they were obliged with a number of other emigrants, to shelter themselves in temporary huts during the first winter; and being unaccustomed to, and unprepared for so rigorous a climate, they suffered much from the cold, being obliged to unwind the cordage, and take the sails of vessels, to assist in protecting them.

The following I copy from a manuscript in my grandfather Joshua Fisher's writing.

"My grandfather, John Fisher, removed from Clithero, in Lancashire, Old England, in the year 1682, with all his children, to Philadelphia, was in good esteem among Friends, and of competent worldly substance; he had three sons, Thomas, John, and James, and several daughters; all except Thomas, who was my father, and John, died young. John left four children, three sons and one daughter, which daughter married Enoch Cummings, and left three daughters, to wit: Jane, Mary,

and Hannah; and three sons, John, James, and William; the two last named, moved many years ago into the back country, and there died; whether they left issue I cannot tell. John married, and lived at his father's seat, left several children, and a competent estate for that country.

"My grandfather by my mother's side, Joshua Maud of Wakefield, Yorkshire, Old England, was married to Elizabeth Parr, of the family of Catharine Parr, and descended from the Puritans.

"John Bradshaw, noted for being Lord President at King Charles' trial, was her mother's brother, as I have been informed.

"My said grandfather had one son, named Joshua, who inherited his estate; and two daughters, named Jane, and Margery. Jane died without issue; her husband's name was Willbank.

"Margery married Thomas Fisher, my father, they left seven children, three sons and four daughters.

"The sons were Jabez Maud, Joshua, and James; the daughters, Margaret, Elizabeth, Margery, and Esther.

"Margaret married Joseph Booth, Jr., who died young; left one son, who died in his minority.

"Elizabeth married Daniel Eyre, of Virginia, a brother of the old widow Mifflin; died young, and left no issue.

"Margery married to James Miers, of Lewistown; left four daughters, Elizabeth, Sarah, Mary, and Esther.

"Jabez Maud left two sons and two daughters, named Margaret, Edward, Fenwick, and Elizabeth. Margaret was married to Jonathan Molleston, and is deceased: she left issue one son, named William; the three latter are living, being married, and all have children.

"Esther married Abraham Wynkoop, and left four children, of whom Phebe and Benjamin are yet alive.

"James left one daughter, married to D. Dingee.

"I have in a *memorial given an account of my dear wife; I need say nothing of my family."

"Joshua Fisher has, in the above narrative, enumerated six of the children of Thomas Fisher; he himself made the seventh: and in another memorandum, dated 1762, gives the following additional particulars of his mother's family.

"Joshua Maud, of Wakefield, died near about the year 1675; left issue, Joshua, Jane, and Margery Maud. Doctor Thomas Wynne, of North Wales, married the widow of said Joshua, and came over into this country in the year 1682, with his wife and two daughters, Jane and Margery; Joshua, the son, remained at Wakefield.

"Jane left no issue. Margery was married to my father, Thomas Fisher, and was my mother.

"My grandfather, after whom I am called, had, as I am informed, a country seat called the Clifts, near Wakefield."

John Fisher, the emigrant, finally settled on the south side of the Broadkill, near Lewistown; had three sons, Thomas, John, and James—the latter died young.

Of Thomas, my great-grandfather, I shall speak hereafter. John, the son of the progenitor, left three sons, John, James, and William, and one daughter, who married Enoch Cummings, and left three daughters, Jane Bezor, Mary, and Hannah Cummings. They lived at Chester, on the banks of the Delaware, till the close of the revolutionary war.

James and William removed and settled west of

* Page, 48.

the Susquehanna, in Pennsylvania, not far from the present Harrisburg, then called the back woods, where it is said there are many respectable descendants.

To John (the grandson of him who sought a home in this then wilderness land) descended the name and the estate. His grandson, the present Thomas Fisher of Camden, Kent county, says, he was a very strict and exemplary Friend, a very good man, and by some esteemed almost a prophet. He married Elizabeth Light; they had a number of children, John, William, Sarah, Jabez Maud, James, Elizabeth, Hannah, and Thomas.

Jabez Maud married Elizabeth Purnell, whose children were (Thomas, who in 1831 was Sheriff of Kent county,) Esther, Elizabeth, Ann, and John. John is married to his cousin, Lavinia Rodney.

In this branch of the family, the seat at the Broadkill descended, and still remains, at this time, owned and occupied by Charles Fisher.

Thomas Fisher, my great-grandfather, was born in 1669, and was thirteen years of age when he came with his father to this country. In the same ship with them came Dr. Thomas Wynne, with his wife and her two daughters, Jane and Margery Maud, mentioned above. Margery was born in 1671, and was eleven years old when she came to America. She, as stated in the narrative of my grandfather, became the wife of Thomas Fisher, his father.

One of the children of Thomas Wynne was the ancestor of the Jones family, and of the present John and Charles Wister.

Joshua Maud, as before remarked, remained in England, and inherited his father's estate, called the Clifts, near Wakefield, and from him have descended various respectable English families, among whom are Daniel Maud, of Sunderland, Timothy Maud

and his son William, near Bradford; and in the female line, Abiah, who married Abraham Darby, of Colebrookdale; the wives of Richard Reynolds, and William Rathbone, the latter of Liverpool.

His seat, as I am informed, remains to the present day; and was, in 1784, in the tenure of Sir James Lowther. From it, my grandfather, who inherited the name of Joshua from his grandfather Joshua Maud, named his own country place on the Schuylkill, lately owned by my uncle, Samuel R. Fisher; and hence the name of Joshua, which yet remains in our family.

Thomas Fisher was Secretary to the Governor of the then Lower Counties, now the State of Delaware, and otherwise much employed by William Penn and his sons in the settlement of the province. His marriage with Margery Maud took place at Lewistown in 1692.

Their children have been already enumerated in the copy of the manuscript of his son Joshua, my grandfather. They were—

First. Margaret, married Joseph Booth, died young, and left one son, who died in his minority.

Second. Elizabeth, married Daniel Eyre, of Virginia, died young, and left no issue.

Third. Margery, married James Miers, of Lewistown, and left four daughters, Elizabeth, Sarah, Mary, and Esther; the last named was married to Charles Draper.

Fourth. Jabez Maud, he left four children, to wit: Margaret, Edward, Fenwick and Esther. Margaret married Jonathan Molleston, and left one son named William, who married Catharine Jordan; he died about 1790, without issue. Edward left two sons, named Thomas and Fenwick. It is believed there are some of the descendants of Thomas living, but I am unacquainted with them. Fenwick became a

physician, and removed to Accomack, in Virginia. Fenwick, the second son of Jabez, married Mary Halliday. He was one of the founders of the town of Smyrna; a sensible, judicious man; he died about the year 1806. His children were—1st. Joshua, who was educated to the law, a man of considerable talent; he died without issue, aged thirty. 2nd. Sarah, who married William Corbit, and left two children, namely, William Fisher Corbit, and Mary, the wife of Pressly Spruance, the present Speaker of the Senate of Delaware. 3d. Susanna, who married George Mitchell, member of Congress. She had one child; they are all now deceased. 4th. Esther, who died unmarried, at the age of eighteen. 5th. James, who became a physician, and married the daughter of George Truit, Governor of Delaware, and died a few years since, leaving two children, George Truit Fisher and Mary, who married J. M. Clayton, the present Senator for the State of Delaware. Esther, the fourth child of Jabez, married Thomas Rodney, afterwards one of the Federal Judges at Natchez, where he died in 1810, leaving two children, Cæsar Augustus and Lavinia. Cæsar married Susan Hunn, was member of Congress, and Attorney General of the United States; he died at Buenos Ayres, where he went as Minister Plenipotentiary, leaving twelve children. Lavinia, his sister, married John Fisher, her third cousin, son of Jabez, and grandson of John, whom I have spoken of as an exemplary Friend, and esteemed almost a prophet. He was successively Secretary of the State of Delaware and District Judge of the United States. He died in 1820, leaving two children, Rodney Fisher, merchant in Philadelphia, and Mary.

Fifth. Joshua Fisher, my grandfather; of him I shall speak more particularly hereafter.

Sixth. Esther, who married Abraham Wynkoop,

of Delaware, originally from New York; they had two children, Benjamin and Phebe: Benjamin married Sarah Sims, sister of the present Joseph Sims, and left a son and daughter, who are now living, to wit: Abraham Wynkoop, who has several children, and Nancy, unmarried. Phebe married John Vining of Delaware, a gentleman of distinction under the proprietary government; she left two children, Mary, possessed of more than ordinary wit and beauty, a celebrated belle of the last century, who died unmarried in 1821, and John, for many years a member of Congress; he married Mary, the daughter of William Seaton, of New York, and died from taking laudanum by mistake, leaving four sons, who all died young.

Seventh. James, the seventh and youngest child of Thomas Fisher, left one daughter, who married Daniel Dingee, a farmer of Sussex, who was driven ashore on Rehoboth Beach, something more than fifty years ago, in a large sloop which he commanded, and died shortly after.

Joshua Fisher, my grandfather, first settled at Lewistown, and from his frequent intercourse with Philadelphia, became familiar with the Delaware Bay, and being a good mathematician, he constructed a chart of it, still extant; and, at the instance of my great-grandfather, James Logan, was the first to take to sea and experiment upon the quadrant, then recently invented by Godfrey, but now bearing the name of Hadley.*

He removed to Philadelphia in the year 1745. At this period my father was five years old. He stated that his object in removing was to further the education of his children, and he was presented with a written address by his townsmen on his departure from Lewistown, expresssive of their great regard

* See Watson's Annals.

for him. His first residence in the City was in Walnut street, between Front and Second streets, still owned by one of his descendants.

On his removal he commenced business as an importing merchant. His first store was on the bank below Walnut street; and in the year 1757 he built the house in Front street (where my uncle, S. R. Fisher, lately closed his life,) with the store and warehouse back, and for many years, in company with his sons, after they arrived at maturity, carried on an extensive importing and foreign trade. His wife was Sarah, the daughter of Thomas Rowland, and granddaughter of Samuel Rowland, the first of the Rowland family who emigrated to this country. Thomas Rowland's wife, my great-grandmother, was Sarah Miers, of the same family, I presume, of James Miers, who married Margery Fisher, before mentioned. Thomas Rowland's children were—my grandmother, and a son named Samuel, who married Tabitha Brock, and whose children were John, James, Isaiah, and Ralph.

My grand parents were married in the year 1733.

My grandmother died in the year 1772, aged fifty seven, and my grandfather in 1783, aged seventy-five. Memorials were preserved of each of them by their children. Their lives were marked by simplicity and virtue, and their close was tranquil and serene.*

The above mentioned Joshua and Sarah Fisher had seven children, Esther, Lydia, Thomas, and Samuel, born at Lewistown; Miers, Jabez Maud, and Sarah, in Philadelphia.

First. Esther married late in life to Samuel Lewis; he died suddenly in the year 1793, about three months after his marriage, and she deceased in 1795, aged about sixty.†

* Appendix, A. † Appendix, B.

Second. Lydia married Thomas Gilpin, who died in Virginia in the year 1778, leaving issue, Joshua, Sarah, and Thomas. Joshua married Mary Dilworth, of Lancaster, England; they have now living seven children; Sarah died in the year 1796, unmarried, and Thomas is still unmarried.

Third. Thomas Fisher, my father, married Sarah Logan; she deceased in the year 1796, and my father in 1810. Their children were, Joshua, Hannah, William Logan, James, and Esther, of whom I shall speak hereafter.

Fourth. Samuel married, in the year 1793, Hannah Rodman,* of Newport, Rhode Island; their children were, Sarah, who married Jacob Corlies; she died several years since, leaving one son; Deborah married William Wharton; they have nine children; and Thomas, yet unmarried.

Fifth. Miers married, about the year 1776, Sarah Redwood, late of Newport; their children were, Thomas, who died of yellow fever in 1798; Jabez Maud, who died of the same disorder in 1793; Redwood, who married, first, Mary Griffitts, and subsequently Rebecca Wells, by which marriages he now has eight children; Miers, who married in Russia Helen Gregorosky; he died three days after his marriage. His widow afterwards came to this country, and died at Cincinnati; Lydia, who married Benjamin Warner; he has deceased, leaving three children; Samuel, who died in Kentucky; Sarah, who married Samuel Longstreth; he died in New Orleans, having seven children—she has since deceased; Hannah, married to Dr. Price, and living at Cincinnati; Jabez, the youngest, married to Nancy Andrews.

* Appendix, C.

Jabez Maud, my grandfather's sixth child, died in England in the year 1778, unmarried.

Sarah, the youngest of my grandfather's children, married Abijah Dawes, and died a few years after her marriage, leaving two children, Samuel and Edward, both deceased. The former married Martha Crawford, and left issue, Sarah, Mary, Crawford, and Samuel Fisher,

The children of Joshua Fisher all had practical common sense, and some of them were marked by considerable strength of mind and understanding—performing with correctness, as far as I have known, the plain, upright duties of private life. My father was naturally kind and gentlemanly in his manners. He travelled in younger life generally through England and on the continent of Europe, and his subsequent European trade introduced him to many foreigners who visited this country. With steady judgment and consistency of purpose, he sustained the character of an upright man. His demeanor to his children, throughout his family, and among his connexions, was kind and considerate. He lived in the house in Second street, below Walnut, now owned by his daughter, H. L. Smith; and he built, in the year 1800, the house in which his son, William Logan, now resides, called Wakefield.

Of my uncle, Samuel R. Fisher, who died several years since, at the age of eighty-nine, it may be sufficient to say that he always exercised the privilege of thinking and acting for himself.

My uncle Miers was educated for the law, and practised it for near twenty years with considerable success. He was a man of much acuteness and research, had a store of information upon philosophical and other subjects, and was the legal counsellor for the family.*

* Appendix, D.

My uncle Jabez died before I was born. He has been represented as a man of great natural endowments. William Rotch stated that at the period of the revolution, when the present rapidity of reporting and publishing debates was unknown, he was waited for with eagerness at the American Coffee House, London, because he could report, almost verbatim, all the speeches of the preceding night in Parliament upon the all-engrossing subject of American affairs, and which, it was added, but one other man had ever been able to do.

Jabez went to England from feelings inimical to American independence; and it may be added, that all the family, as far as I know, partook in his feelings. Though they united in condemning the acts of the British ministry, and their names are found among the signatures to the non-importation and other agreements, yet, like most others of their sect, they shrunk from resistance! Jabez went to England, and his three brothers, in the course of a year or two, were, with many other Quakers, and some who were not of that society, banished to Winchester, in Virginia, and it was there that their brother-in-law, Thomas Gilpin, died.

Having thus given the details of my connexions on my father's side, I proceed to those of my mother Sarah Logan.

The Logans were, according to Scottish History, for many years distinguished in Scotland, and connected by marriage with some of its noble families, of which many particulars are related.

My mother's direct ancestor in the fifth ascending generation was Robert Logan, Baron of Restalrig; he owned Fast Castle on the confines of the German Ocean. His estate was confiscated for an alleged participation in that most mysterious of all Scottish affairs, the Gowrie conspiracy. This banished the

family to Ireland; yet his son Robert returned to Scotland, and there my great great grandfather, Patrick Logan, was born. He was educated for a clergyman, and married Isabel Hume, a lady distinguished by birth and connexions, and settled in Lurgan in Ireland.

Patrick Logan became a Quaker, and this changed the destinies of the family; he had two sons, William and James; the former, whose portrait remains at Stenton, married a lady named Parsons, settled at Bristol, England, and became a physician of much eminence. He died at Bath, where he had gone for the benefit of his health in 1757, at an advanced age, without issue, deeply regretted by those who knew him best, and was interred in the vault of his wife's family, leaving his domicile to his wife's sisters, and the bulk of his estate to my grandfather, William Logan, who bore his name.

James, my great grandfather, at the solicitation of William Penn, came to this country with him, on his second voyage, in the year 1701; he came, as he says, to hide himself from the cares of life, and with no wish or expectation of advancing his fortunes; and he adds, he never had a wish to leave any large possessions to his posterity, from a belief that moderate fortunes were more beneficial legacies than large ones. On Penn's return to England the next year, though then a young man of six and twenty, he became his principal agent, and received a general charge of both the government and property, and ever after was the devoted and confidential friend of the Penn family. He was long chief justice of the state; as president of the council, acted as governor of the state for one or two years, and was solicited by the family to assume the same office at a later period. His public munificence—the contentions in which he was involved with the differ-

ent Assemblies, by espousing the cause of William Penn—his unyielding integrity—his erudition and patriotism, are matters of history, and need not be more than adverted to here. He was born at Lurgan in Ireland, in 1675, and died at Stenton 1751, aged 77 years. He married several years after his residence in this country, Sarah Reed, of her family I know but little. She was sister to the wife of the elder Israel Pemberton, and thus our family became connected with the Pembertons.

The issue of this marriage was four children: William, my grandfather, Hannah, Sarah, and James. Hannah Logan married John Smith, who is spoken of by Proud, in his History of Pennsylvania, as a man of extensive abilities, and rare excellence of character. The issue of this marriage were James and John, and two daughters. James Smith's children were Hannah married to Henry Drinker, Sarah married to Hugh Roberts, John married to Mary Roberts, Abigail married to John Drinker, Elizabeth married to Mordecai Lewis, and Susan married to Samuel Allison. John Smith married Gulielma Morris, their children were Richard, John, Jr., Rachel married to George Stewardson, and Margaret married to Samuel Hilles. The two daughters of John Smith the elder, married John Cox and William Dilwyn, they each left one daughter; the late Susannah Dilwyn* married Samuel Emlen, and Hannah Cox married to Dr. Davis.

Sarah Logan, the third child of James Logan, married Isaac Norris, and died before her father, leaving two daughters—Sarah, who died young, and Mary who married John Dickinson; their children are Sarah N. Dickinson, unmarried, and Maria married to Albanus Logan, her second cousin, on

* Appendix E.

both his father's and mother's side, who have two sons and two daughters.

James Logan, the fourth child, married late in life, and left no issue; he died in the year 1803, aged 77 years; with him I was acquainted. He lived in the large double house at the corner of Bank alley and second street. He lived long a widower, and his family consisted of only himself and servants. For some years he was quite blind, and was led through the streets by a black man. He was a man of fair education, probably always more fond of light reading, than of deep research, and with all his eccentricities, was a kind and affectionate relation.

William Logan, my grandfather, married Hannah the daughter of George and Mary Emlen. Mary was the daughter of Robert and Susannah Heath, who came to this country from England in 1701, bringing with them one son and five daughters, Ann, Susannah, Elizabeth, Hannah, and Mary. Four of these daughters were preachers, and memorials of them were published.

I have the following account of the Heath descent. Ann married Richard Waln; their children were Nicholas, the father of Richard and Nicholas; Joseph, who died without issue; Robert, the father of the present Robert Waln, of Susan the wife of Pattison Hartshorne, of the wife of Gideon Wells, of Rebecca, wife of Ezra Jones, and of Ann the wife of Thomas Morgan, and of Richard, the father of Jesse Waln.

Susannah Heath married Morris Morris of Abington; their children were Samuel, who never married, Joshua, who was grandfather to Samuel Longstreth, (whom I mentioned as marrying a daughter of my uncle Miers Fisher,) Daniel, father of Ann Humphreys, Morris, father to Susannah Morris and of the late Governor Mifflin's wife, and David, who died a young man, and several daughters, one of whom was mother to the Fletchers of Abington.

Elizabeth married Thomas Livezey, of Lower Dublin; their children were Susanna, married to —— Thomas, Rachel married to Thomas Roberts of Bristol, Martha married to Joseph James of Philadelphia, Mary married to Joseph Paul of Spring Mill, Thomas Livezey of Wissahickon, and Elizabeth married to John Shoemaker of Cheltenham. Hannah married first to —— Worrel, second to —— Sermon, lastly to —— Hurford.

Mary, my great grandmother, married George Emlen of Philadelphia; their children were George, whose descendants are numerous, and Hannah my grandmother who married William Logan.

William Logan and Hannah Emlen were married in 1741; their children were William, who married in England, Sarah, a daughter of Dr. Portsmouth; Sarah who married my father, Thomas Fisher; George who married Deborah Norris; and Charles who married in Virginia Mary Pleasants.

Of my grandfather and grandmother Logan, I know but little, they both died some years before I was born. My grandfather was a gentleman, respectable in his character, and for many years connected with government. All of these sons were sent to England to be educated; William studied physic, under the care of Dr. Fothergill, and graduated at Edinburgh. His youthful career was marked by eccentricities, high passions, ungovernable temper, and yet by an amiability, which, when exerted to accomplish its own purposes, won its way in despite of all opposition; intreaty was urged in vain by the parents on both sides to prevent his marriage. He was forbidden Dr. Portsmouth's house, I think mostly at the instance of my grandfather, yet he still visited his daughter under the garb of a livery servant, and they had at last a stolen marriage. He was a man of high education, yet Dr.

Fothergill writes of him to his father, when he was coming to Philadelphia to settle, principally with a view to surgery, "that with great sensibility he was too presumptuous, thought himself equal to any difficulties, and required still to be managed with great prudence and with parental authority." His life, however, was short, he died within a year after his arrival, leaving one son, William Portsmouth Logan. His widow soon returned to England, and her son was sent to her some years after, where he died soon after his majority.

My uncles, George and Charles Logan, were both placed at a school in Worcester, England, and my grandfather wished them to remain in England at some business, during their minority, alleging in the year 1760 in a letter to David Barclay, "to come where there is so much liberty allowed to almost all youth, and where there are more avenues to every kind of vice than in any other city in the King's dominions, numbers excepted, will, I greatly fear, end in their ruin." They however came and both were placed to the mercantile business; George with a great predilection for medicine, revisited England, and graduated at Edinburgh, and on his return married, and finally settled at Stenton, relinquishing the practice of physic. He was a man of excellent education, and of much reading, of high honour and integrity, wrote well, and had seen much of the world. He took an active interest in the political concerns of his country, with a disinterested view to what he considered her best interests.* His widow still lives deservedly beloved and respected. Their children were Albanus, now living, married to Maria Dickinson, (they have four children,) Gustavus, who died young, and Algernon

* Appendix F.

Sidney Logan who died unmarried within a few years.*

Charles Logan married and settled in Virginia, he died under middle age, leaving six children; his eldest James was lost at sea; four daughters, Sarah, Maria, Harriet, and Julia; all married and are settled in Virginia; Charles, the youngest, married Sarah Robeson.

With my uncle, Charles Logan, I was little acquainted, and find no data on which to sketch his character. He was brought up in the counting-house of my father and uncle, and no doubt was respectable in his youth. His wife was rich in land and slaves, and he was introduced into that southern mode of life, which, together with an unfortunate connexion in business, ended in great losses. His children who yet had respectable inheritance, have lived to experience distress and difficulty.

My mother, Sarah Logan, died in the year 1795. During several of the latter years of her life, her health was feeble. She was a tender and devoted wife and mother.

My parents married in the year 1771; their children were Joshua, Hannah, William, James, Esther, and two others who died in infancy. Joshua married Elizabeth P. Francis; he deceased in 1806, aged 30 years. The present Joshua F. Fisher is the only issue of their marriage.

Hannah married James Smith,† and has three children, Sarah, Rebecca, and Esther.

James‡ married Ann Eliza George, and deceased in 1814, aged 31. His widow died in 1821;§ they left three children, Sidney George, James Logan,¶ who graduated as a physician in Philadelphia, and

* Appendix, G.
† Appendix, H.
‡ Appendix, I.
§ Appendix, K.
¶ Appendix, L.

died in Paris, where he went to attend medical lectures, and Charles Henry, married to Sarah Ann Atherton.

Esther remains unmarried.

William Logan Fisher was married on the 25th of the 11th month 1802, at New Bedford, to Mary, daughter of Samuel Rodman, and niece to his uncle Samuel R. Fisher's wife, who died on the 4th of the 6th month 1813, aged 31,* leaving three children, Thomas Rodman and Sarah Logan, born at New Bedford, and Elizabeth Rodman at Wakefield. He was married subsequently on the 20th of the 3d month, 1817, to Sarah the daughter of Jacob Lindley of New Garden, Chester county; his younger children are, Lindley, Charles William, and Mary Rodman, all born at Wakefield. His wives, the one in New England, and the other in Chester county, Pennsylvania, were descended from the early and respectable emigrants from Europe to this country.

* Appendix, M.

APPENDIX.

(A.)

There is an account preserved of many particulars of the last illness of Joshua Fisher, to which those particularly interested have access. It is sufficient here to note that it was of several months continuance, and was marked by a patient and resigned frame of mind, much affection for his family and friends, and of kindness and sympathy for his fellow-men generally, as the following extract evinces.

He frequently asked those who came to see him the following questions: "Are friends generally well? Do the people at large appear kind and friendly toward each other? Is there employment for the poor; can they get a comfortable subsistence for their families?" &c. &c.

The closing scene is thus described:

"Sixth day morning his daughter asked him how he had passed the night; he replied, but indifferently, I have had a good deal of pain, but am somewhat relieved. She proposed his taking some nourishment, he said no, I do not want anything. She sat down pretty near him without having any apprehension of a change. About half past nine o'clock he said, Hetty, my dear, come here. She went immediately to the bedside; he looked at her with

great calmness and said, I want to tell thee I am going to leave you—I feel all nature giving way—and death approaching at every avenue. Is any of thy brothers or sisters in the room? She told him no. He said send for them all, and tell them to set down by me, and see me close. I shall be but a few hours with you. Seeing her affected, he said, it is the Lord's time, and I am resigned. His son Samuel coming in, he said, lay my body straight, and my legs likewise; the rest of his children coming he repeated what he had said before, adding, I have not much to say to you—you all know my mind in all things. Live in love. Several friends coming in, he spoke to them all. He was about an hour restless and uneasy, frequently desiring his posture to be changed. After that he said, let me be raised up; when that was done, he asked for something to take, saying, if it brings up the phlegm, I shall go off much easier. This not having the effect desired, he thought of something else, and said to his daughter, if thou will give it me, perhaps it may relieve nature, and then I shall go off easy. He gave proofs of a clear understanding and of a mind undismayed by the fear of death. About two o'clock he asked for a little water to drink—about three he said, now set down near me and let me go to rest. These were the last words he uttered—breathed with very little difficulty till near five o'clock, at which time he quietly closed, without sigh or groan, on the 31st of the second month, aged 75 years and 3 months."

(B.)

Esther Lewis's last illness commenced in the latter part of the year 1794, and continued for several

months, which she sustained with exemplary patience and resignation, evincing unshaken confidence in the mercy of her Heavenly Father, often exhorting her near relatives to be faithful to what they felt to be required of them.

The following is the conclusion of a detailed account of the last two months of her life:

"She had repeatedly requested that her body might remain a few hours before it was laid out, which was accordingly complied with, and the coffin being provided according to her directions, as well as the manner of her being laid out, being exactly attended to, it was removed in the evening of 2nd mo. 4, to her brother Samuel's, in conformity to her desire, and remained there till the afternoon of 2nd mo. 7; when, previous to the hour appointed for moving to the grave, all the near connections being seated in the room, Deborah Darby remarked what a favour it was, thus to be able to pay the last debt to a dear departed friend without the fear of endangering our own lives thereby, and with great sympathy towards some present, had to revive the late most trying dispensation in 1793.

"At the grave she was also led to revive the above mentioned solemn season, when scarcely any ventured to follow the remains of their departed friends, earnestly recommending that we who had escaped that day, might be diligent in improving our time, that so, at our departure, as in the present case, this language might be applied, "Blessed are the dead which die in the Lord, from henceforth, yea saith the spirit, that they may rest from their labours, and their works do follow them."

"After the interment, nearly all the near relatives and divers others returned to the house, when we had a precious memorable opportunity, wherein lively testimonies were born by Deborah Darby,

Rebecca Young, Rebecca Jones, and Samuel Smith, much adapted to the states of those present, earnestly pressing an attention to the advice of the dear deceased, greatly encouraging all to pursue with increasing diligence those things which make for peace, also cautioning and warning not to neglect the present opportunity."

(C.)

Testimony from the monthly meeting of Philadelphia for the Southern Districts, concerning Hannah Fisher.

Believing that a commemoration of the useful lives and peaceful deaths of those who have endeavoured faithfully to follow the Redeemer in the path of humility and self-denial, has often been beneficial to survivors, and tended to encourage the youthful mind to yield to the precious visitations of divine love,—we are engaged to give forth a memorial concerning our beloved friend, Hannah Fisher.

She was the daughter of Thomas and Mary Rodman, and was born in Newport, Rhode Island, in the 4th month, 1764. Her father dying when she was very young, the care of a large family devolved upon her mother, to whose exemplary and judicious deportment, our dear friend has often made grateful acknowledgment. This maternal care, co-operating with the tendering impressions of divine love with which her mind was early visited, became the means of her preservation in much innocence. In the year 1793, she was married to our friend Samuel R. Fisher, and became a member of this monthly

meeting, and through the renewed and humbling baptisms of the divine spirit, was qualified for usefulness therein. In the year 1800, after a season of deep exercise, she came forth in the ministry, and being faithful in the little, experienced an enlargement in the gift to the comfort and refreshment of many. From the general tenor of her conversation, and the savour of her spirit, it was evident, that having received with meekness the engrafted word, and abiding patiently under its influence, she was enabled to bring forth good fruits:—hence flowed, as streams from their proper fountain, her exemplary deportment, her care in frequently reading the Holy Scriptures in the family, and the faithful testimony which she bore, by her consistent example, to that plainness and simplicity which our christian principles lead into; frequently expressing her thankfulness that she had been enabled to be faithful herein; adding, "I have often felt the cross in it, but it has been to me a great means of preservation."

In her social intercourse, she evinced a mind trained in the discipline of that charity which thinketh no evil, and was ready to do unto others as she would that others should do unto her. Her sympathizing spirit was often drawn to visit the afflicted, and she was qualified to speak a word in season to the weary. To the poor she was a liberal, judicious, and feeling friend. Thus, through obedience to the manifestations of the spirit of truth in her own mind, she was enabled to do her day's work in the day time. Her illness was short, but the result was not alarming to her; it was evident she was in readiness. For several days previous to the solemn close, she was at various times engaged in expressing to the different members of her family and other friends, lively exhortation, tender acknowledgment, and pertinent remarks on the necessity of being prepared for the

final scene. To a friend sitting by her, she said, "I have desired that my children may give up in the morning of their day, and join hand in hand with the faithful labourers in the Lord's vineyard;" adding, "I feel nothing in my way. I feel thankful in my bed of sickness, that I have given up much in the cross to my natural inclination, and that I have been favoured to keep the furniture of the house and my clothing plain and simple." At another time, addressing her children, she said, "Live in love, my dear children, may you all live in love; it will sweeten every bitter cup; there is no comfort without it." Again, "All is done, all is done. It would be a pity for me to recover, I feel so resigned, so sweet, I feel as if I were already in heaven." At another time she said, her illness had been a time of suffering to the body, but not to the mind; that all was comfortable there; adding, "What a mercy! that when the poor body is in suffering, the mind should be preserved in such tranquillity." Her affliction of body appeared to be great; and she once expressed, she thought a part of it might be on account of survivors, that they might see it would not do to put off the day's work until the evening; that it was enough then to have bodily suffering. In the night previous to her close, she said, "Lord I love thee; Lord thou art with me: I love thee because thou hast heard my supplication. Bless the Lord, O my soul!" About an hour before she ceased to breathe, she sweetly expressed, "The Lord is with me; I bless his hand. I bless his arm." Which, at that solemn season, clearly conveyed to the minds of those present, her resignation to this allotment of unerring wisdom, and her thankful sense of the supporting arm under it. Near the close, she said, "the work is finished."

Thus, we believe, through the efficacy of that

grace to which she bore impressive testimony in our meeting a few days before her removal, she has been enabled to "fight a good fight, to keep the faith, and to have entered into that rest which is prepared for the righteous."

She died the 12th of the 9th month, 1819, in the fifty sixth year of her age.

(D.)

THE LATE MIERS FISHER.

This learned and ingenious citizen, now no longer a tenant of mortality, continued to exemplify the urbanity of the true gentleman, scholar, and friend, to the close of his earthly career. The writer of this article listened with delight to his instructive conversation on religious subjects, a few days before he had to pay the mournful tribute due to departed worth, by following his remains "to the house appointed for all living."

His critical Hebrew knowledge and research, led to themes which still dwell with harmonious feeling on the memory. The topics of salvation, and of "Abraham saw my day and was glad," have been rendered more precious by the removal of this valuable man to the immediate presence of Him who said, "before Abraham was I am." His funeral took place 3d mo. 15th, 1819, attended by a numerous assemblage of friends, relatives, and fellow-citizens. A good man's history may often be read in the eyes and in the solemnity of feeling which appears on the minds of those that follow him to the last. In this case, the serene silence attending his funeral obsequies, reminds the writer of the still-

ness of a summer evening, after the sun has set in brightness, and not a whisper can be heard amidst the trees.

Miers Fisher was a man for whom General Washington had a true respect—for he knew and honoured his worth, and his memory will long have the fragrance of the rose to all who knew him, so as to improve by his instructive conversation, to estimate his talent and appreciate his christian benevolence. To eulogise the dead, is not the object of this article—it is spontaneously written by one who knew him but a short time before his decease, but quite long enough to find the iron pen and diamond point needless to engrave on the heart what has much endeared memory. But it is written to embalm the recollection of talent and example to the numerous assembly of young persons who now mourn their friend; to cheer the heart, if it should meet the eye of the afflicted survivors, with the language of sympathy and consolation, and to say, on behalf of their late beloved friend, to the youth of his family, "Follow closely that unchangeable friend who sticketh closer than a brother."

His widow, Sarah Redwood Fisher, now in the eighty-fourth year of her age, is yet spared to her remaining children and friends, enjoying a comfortable share of health, and possessing a fine amiable temper, with a mind clear and unclouded. She was a native of Rhode Island, and daughter of William Redwood. Her sister H. W. was the wife of cousin Charles Wharton. She died, I think, in 1796, and her husband died recently.

(E.)

OBITUARY.

Died on the 24th of the 11 mo., 1819, at Burlington, New Jersey, Susanna Emlen, wife of Samuel Emlen, and daughter of William Dillwyn, formerly of that place, now of England, by his first wife, Sarah Smith, granddaughter of James Logan, Sen., of Stenton.

Possessed of all the mild and endearing virtues, gentle, benevolent, good, she was the delight of her friends, and a treasure of inestimable worth to her husband and relatives. The spotless purity of her mind, and the sweetness of her whole character appeared so entirely without alloy, that she seemed like an inhabitant of a more blessed world,

"Let down in cloudy throne to do the world some good."

And a bright and beautiful example she has indeed left us of patience and resignation under the most severe sufferings and long protracted anguish. She had a very solid judgment united to great delicacy of taste. Her disposition was remarkably kind and tender; her mind serious, but her temper cheerful and social, and her countenance beamed united intelligence and softness.

"The lightning of her angel smile"

often occurred to me in conversing with her. But she has gone, and her death is the withdrawing of a most radiant and beautiful orb that gladdened and enlightened the circle of her family and friends.

She was buried in Friends grave-yard in Burlington, on the 27th. Her funeral, attended by a large number of weeping relatives and friends, was

one of the most solemn and impressive at which I ever assisted. But the triumphant 'hope of glory' through the blessed Redeemer, was felt over all!

(F.)

OBITUARY NOTICE BY ROBERT WALSH, 4th mo. 11th, 1821.

We announce, and with sincere sorrow, the death of Dr. George Logan, who departed this life on Monday evening last, 9th inst. at Stenton, his seat in the neighbourhood of this city in the sixty-seventh year of his age. He has left behind a character, which, if his friends and family could admit of any other than religious solace for his loss, would form a fruitful source of consolation. Dr. Logan acted a distinguished part in the social and political world for a number of years; making great personal sacrifices for the public good, and obeying the impulses of the warmest and purest patriotic and philanthropic zeal. His career as the representative of this his native state, in the senate of the union; his devotion to the cause of liberty and peace; his spontaneous visits to Europe, for the purpose of averting the calamities of war from his country, are too generally known and vividly remembered to require more than a mere indication at present. Whatever diversity of opinion may exist as to the merits of his political career during his official term, or the efficacy of his political exertions at any period, there can be but one sentiment with regard to the excellence of his intentions and the elevation of his views.

He had received the best education, classical and professional, and travelled in Europe under the best

auspices. He early acquired the friendship and confidence of some of the most distinguished and illustrious of the patriots of our revolution. He continued until the close of his life to cultivate the sentiments which he partook with them, and to pursue the liberal studies in which his youth had been employed. His mind was stored with useful and elegant knowledge; he delighted in agricultural enquiries and experiments, in which he was particularly successful; and if any thing interfered with his enjoyments and occupations as a scholar and a farmer, it was his solicitude for the national weal, which, in fact, had become of late, a morbid sensibility injurious to his health and comfort.

We pay this hasty tribute to the memory of a truly good man and sound American, in the hope and expectation that a regular obituary notice, containing biographical details, will be prepared from authentic materials by hands better fitted than ours to do justice to his worth. He was the grandson of James Logan, one of the founders and greatest benefactors of this commonwealth—one of the wisest and most learned of the whole number of the European emigrants to the American continent. Such a lineage, with a due correspondence in spirit, improvement, and effort, would alone create a title to the lively esteem and regrets of the citizens of this state.

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My ever honoured and beloved husband, Dr. George Logan, departed this life on the night of the 9th of the 4th mo., 1821, after a lingering illness of many months, which he bore with a tranquillity and resignation truly exemplary. He was born at Stenton the 9th of the 9th mo., 1753, and was at a very early age sent to England for his education, from whence he returned to this country and served an apprenticeship to a merchant in Philadelphia

(the venerable John Reynolds), but having always felt a predilection for the study of medicine, after he was of age he commenced his medical education, which he completed by a residence of three years at Edinburgh, and qualified himself in the fullest and most ample manner for its practice, which he, however, never pursued; for upon his coming home in 1780, he found his estate, after the desolation occasioned by the revolutionary war, in such a situation as to require his undivided attention. We accordingly soon after our marriage removed to Stenton, where the improved state of his farm soon evinced the success with which he prosecuted his agricultural inquiries, his intervals of leisure being filled up with such studies as served to enlarge his capacities for usefulness to the public, and which tended to fit his mind for the situations in which he afterwards appeared.

It is not my intention here to attempt to draw his character at large, but it is quite impossible for me to write any memorandum respecting him without paying some little tribute to his excellent qualities; his benevolence, his love of justice and peace, his entire disinterestedness of conduct, his sincerity and truth, and that simplicity of manners which despised all ostentation, were so remarkable, that they formed distinguished traits in his character, and secured to him the love and respect of his fellow-citizens.

And I likewise have the unspeakable consolation to add, that he died in the christian faith—a sincere disciple of the blessed Jesus! In his latter years he had it much at heart, that, laying aside all sectarian prejudices, the good of all religious societies should unite to promote the great designs of Christianity.

D. Logan.

Stenton, 8th of the 6th mo., 1823.

(G.)

Died, at Stenton, on the morning of the 19th of 12th month, 1835, in his forty-fifth year, Algernon Sydney Logan. To an extensive circle of friends and acquaintances he was known as possessing talents and mental attractions of no ordinary stamp; but when arrested in the full vigour of manhood by a severe disease, which baffling all the efforts of human skill, though applied by the hand of untiring friendship, his fine constitution gradually gave way; then it was the privilege of those most near to him to witness the fullest developement of the endearing qualities which naturally belonged to his character; and while affectionate and grateful to his friends, patient in the endurance of suffering and privations rarely met with, his fine mind, unclouded to the last moments of existence, was capable of exerting all its power.

(H.)

Died, on Monday night last, in the sixty-seventh year of his age, James Smith, for many years one of the most eminent and successful merchants of this city. He sustained the character of an upright and honourable man, a public spirited and a liberal member of the community, and an humble and pious christian.

Of the ample fortune which he had acquired, he made no selfish or sordid use. His gifts to charitable purposes were frequent and large, and his liberality had the merit of being judicious as to its object and delicate in its manner. The sincere grief

of his numerous family, and the large concourse of his fellow-citizens who attended his remains to the grave, afforded sufficient testimony of the affection with which he was regarded in the domestic circle, and of the regard in which his virtues and example are held by the community.

(I.)

Departed this life, on the 23d of the 8th mo., 1814, at his seat near this city, James Logan Fisher, son of the late Thomas Fisher.

To give his character at large, is not intended by the writer of this paragraph;—yet, the recollection of its varied worth will long remain with those to whom it has been known—free from ostentation, by him the duties of life were well performed—and although called upon in the prime of manhood by a long and suffering illness to yield all those earthly enjoyments naturally so dear, he bowed in submission to the will of Heaven, bore with exemplary patience his deeply trying situation, looking beyond it with a mind unshaken by disease and filled with the hope of a pious christian.

(K.)

Died, in this city, on the 27th of 12th mo., 1821, in the thirty-sixth year of her age, Ann Eliza Fisher, relict of James Logan Fisher, and daughter of the late Sydney George, Esq., of Maryland. The character of this amiable lady is too deeply portrayed on the hearts of her sorrowing friends

to be soon lost in oblivion. All the duties of life were performed by her with affectionate solicitude; gracefully courteous in her demeanour, pious, prudent, kind, and benevolent in her conduct, her loss will long be felt and deplored in her own family; but to herself the exchange from a life of sorrow and anxiety, is, no doubt, unspeakably happy and glorious.

———"tho' 'tis an awful thing to die,
'Twas e'en to her, yet the dread path once trod,
Heaven lifts its everlasting portals high,
And bids the pure in heart behold their God."

(L.)

Died, at Paris, on the morning of the 3d of October last, of scarlet fever, after an illness of eighty hours, James Logan Fisher, M. D., of Philadelphia, aged 22 years.

Thus was prematurely removed a young man of brilliant talents and the brightest expectation; although his death occurred in a foreign land, he was surrounded by afflicted friends, who rendered him every possible attention, and procured for him the best medical aid. His constitution was delicate, and he had scarcely ever enjoyed good health; life was thus embittered to one who had every thing else to make him useful and happy. With a discriminating taste and great love for music and the fine arts, he possessed in a rare degree, skill as a painter and musician for one not professedly an artist. He not only acquired these accomplishments, but with genius and talents he united great perseverance in his profession, and from his medi-

cal skill he won the esteem of his associates and the confidence of his friends.

Ardently devoted to the pursuit he had chosen for life, he visited Europe for the purpose of adding to his professional knowledge and reputation, but alas! he was not destined to realize the anticipations of those who knew him.

(M.)

Died, on the fourth instant, 1813, Mary Fisher, wife of William Logan Fisher, of Wakefield, near Germantown.

Memory might here wish to retrace and dwell on the character of this most amiable woman, but affection stops the ready tribute, and tells how feeble must be any attempt to portray her great and many excellences.

> Oh lost too soon! yet why lament a fate,
> By thousands envied, and by Heaven approv'd,
> Rare is the boon to those of longer date,
> To live, to die, admir'd, esteem'd, beloved!

The first European Friends whom I remember, on religious visits, when a child, were John Townsend (who made his home in this city with our relatives, Nicholas and Sarah Waln,) also John Storer, and Thomas Colley; the two latter staid much at my dear parents'; Robert Walker, 1773, from England, made his home at my grandparents' Joshua and Sarah Fisher; likewise Rachel Wilson, whom my uncle Samuel Rowland Fisher crossed the ocean with, after one of his visits to England in 1768. R. W. was aunt to our beloved friend Deborah Darby. Catharine Payton, afterwards Philips, and Mary Piesly, (memoirs of these two friends are in print,) and Samuel Fothergill, I have heard spoken of in my youthful days with much acceptance in visiting this country from Europe in the year 1755.

Mary Ridgway and Jane Watson, the latter from Ireland, lodged in this city at the house of my grandfather, W. Logan's cousin, John Pemberton, an esteemed minister of the Gospel—they preceded dear Deborah Darby, and Rebecca Young, afterwards Byrd, in their visit to this country; and Martha Routh was here at the time those last mentioned friends were, and made her home at my valued uncle Samuel Rowland Fisher's; Lydia Rotch, then a young woman, was very acceptably her companion; they crossed the ocean together in the same ship, I think, in 1794, where the latter had been with her parents and sister Mary on a visit; also John Wigham, a valued minister from Scotland, very acceptably at the same time coming together on a religious visit.

Ann Alexander, Mary Prior; the latter experienced a remarkable preservation from shipwreck, and gave thanks on her arrival at the American shore. Her faith and patience encouraged those who had the command of the ship, in a signal and memorable manner.

Susanna Horne, her companion, acceptably Mary Allinson, of Burlington, New Jersey.

Jervis Johnson, Mary Naftal, Hannah Lewis, now the wife of John Paul, was very acceptably her companion, I believe.

William Richman, George Withy, and divers other friends have latterly visited us, though they may not be inserted or in order as to their following each other; also John Hall and William Foster—the latter a little more than twelve years since.

Sarah Stephenson, who was very acceptably on a religious visit to this country, died at the house of my uncle, Samuel Rowland Fisher, the 26th of Third-month, 1802. Memoirs of her life and travels in the service of the Gospel are in print. She was very affectionately attended as a companion by Mary Jeffreys, who afterwards became the wife of William Powell, of Nurstead Devizes. I had a late letter from this dear friend, being now a widow, residing in Melksham, England.

With those who staid under the roof of my worthy grandparents particularly, as well as others, there appeared a friendship that was valuable, interesting, and lasting—truly a friendship founded in the truth is so, under all, or any circumstances that may occur.

Come what will, tribulation, inward or outward, if we keep to the truth, it will keep us.

From the religious acquaintance, association, and connexion I had with several dear friends who made their home mostly when in this city at the house of

my uncle, Samuel Rowland Fisher, whose society and religious labours, I trust, were blest to me when young in years, I have been induced to have some of their testimonies preserved.

John Fothergill, a minister, in his journal speaks of performing his third and last visit to America from England in the year 1736, and arriving at Philadelphia the sixth of the Sixth-month, "having had an easy, good passage, and more especially so because of the favour of the lively sense of the Divine presence being often renewed, under which my soul humbly worshipped God, who is worthy for ever." He lodged at Israel Pemberton's, own brother to James Pemberton, first cousin to William Logan, my respected grandfather.

Samuel Fothergill, who was in Philadelphia in 1755, was son to John Fothergill.

Samuel Nottingham was another English Friend who visited this country on a Gospel errand.

Thomas Shillitoe and Elizabeth Robeson are names that I recollect on religious visits to this country some years since.

David Cummings, of Horsham, Pennsylvania, and William Newbold, of Springfield, New Jersey, were acceptably with dear Deborah Darby and Rebecca Byrd, in some of their religious engagements and travels.

I also have a recollection and remembrance of many valuable Friends that have visited Europe from this country on a religious account; the names of them may be interesting to rehearse. Of those, as far as my memory may designate, and some whom I have read of—

John Churchman,	Rebecca Jones,
Daniel Stanton,	Sarah Harrison,
Thomas Chalkley,	David Sands,
Elizabeth Drinker,	John Pemberton,

Samuel Emlen,
Rebecca Wright,
Samuel Smith,
Nicholas Waln,
Thomas Scattergood,
George Dillwyn, accompanied by his wife, S. D.
Job Scott,
William Savery,
Jesse Kersey,
Joseph Cloud,
Elizabeth Coggshill,
Richard Jordan,
Nathan Hunt,
William Jackson,
Charity Cook,
Sarah Talbot,
Phebe Speakman,
John Woolman,
Abraham Farrington,
Susanna Lightfoot,
Sarah Morris, accompanied by her affectionate niece, Deborah Morris, in 1772.

There may be others, but these are all I can recollect at this time, with accuracy, to have heard of. Susanna Morris visited Europe three times, who was eminent in her day for the cause of truth and righteousness. An account of her, as well as divers others, is in the Book of Memorials.

Susanna Morris was aunt to my grandmother, Hannah Logan.

Memoirs or journals of these dear friends are mostly in print, which I am induced to add, as books of this description are too little read or looked into; and they are truly interesting.

I have prepared, by the aid of memorandums kindly lent to me by several Friends for that purpose, lists which, I believe, are nearly or quite complete, of Friends who have visited England from this country, and of Friends who have visited us from England.

An Account of Friends who visited America from Europe in the service of Truth, in the years

1656—Mary Fisher and Ann Austin, from England.
1657—Josiah Coal, from near Bristol, England.
Mary Clark, London.
1659—William Robinson, England; Marmaduke Stevenson, Yorkshire; who both suffered death at Boston.
John Taylor, Yorkshire.
1661—George Wilson, England; who was persecuted to death at Jamestown, Virginia.
Elizabeth Hooton, Joan Brocksop, England.
Catharine Chatham, London. She went through many exercises to Boston, and appeared in sackcloth, as a sign of the Lord's judgments coming upon them.
1662—John Taylor, a second time.
Oswell Heritage and Ann Robinson; both died in Jamaica.
Lydia Oates, England.
Mary Tomkins and Alice Ambrose, England.
1665—John Burnyeat, Cumberland.
1670—John Burnyeat, a second time.
William Simpson, Lancashire. He died at Barbadoes.
1671—George Fox, England.
William Edmundson, Ireland.
Robert Widders, England.
John Stubbs, do.
James Lancaster, do.

George Pattison, England.
Solomon Eccles, do.
John Cartwright, do.
Thomas Briggs, do.
John Hall, do.
John Rouse, do.
William Bayley, do.
Elizabeth Hooton, second time. She died at Jamaica.
Elizabeth Myers, England.

1675—William Edmundson, a second time.
Christopher Taylor.

1676—Thomas Curwin and Alice his wife, England.

1678—Thomas Fletcher, England.
John Haydock, England.

1680—Joan Vokins and Sarah Clark, England.

1682—William Penn, with many Friends, sailed for Pennsylvania, to take possession and settle the province. He remained there about two years, and in 1684 returned to England.
James Martin.

1683—William Edmundson, third time.

1685—James Martin, second time.

1687—John Hatton, England.

1691—Thomas Wilson, James Dickenson, England.

1694—Thomas Musgrave, Yorkshire.

1695—Robert Barrow, Westmoreland. He was shipwrecked with Jonathan Dickenson and others on the coast of Florida, and after passing through extreme sufferings, arrived in Philadelphia, where he soon after died.
Robert Wardel, Durham. He died in the course of his travels.

1696—Henry Payton, England.
Jonathan Tyler, England.
James Dickenson, second time.

Jacob Fallowfield, England.
1697—Thomas Chalkley, England.
1698—William Ellis, England.
Aaron Atkinson.
This year Thomas Chalkley returned to England, and a short time afterwards he settled in America.
Thomas Turner, England.
Mary Rogers, Elizabeth Webb, England.
Roger Gill, who died in Philadelphia in the time of the great mortality prevailing in that city in the year 1699.
Thomas Story, England.
1699—William Penn, second time. He returned to England in 1701.
1700—John Salkield, Cumberland.
Thomas Thompson, England.
Josiah Langdale, do.
John Estaugh, do.
John Richardson, do.
Sarah Clement, do.
1703—Samuel Bownas, do.
1704—Thomas Turner, second time.
Joseph Glaister, England.
James Gaster.
Mary Bannister, England.
Mary Ellerton, England.
1705—John Fothergill, William Armistead, England.
1707—Samuel Wilkinson, England.
Patrick Henderson, do.
1709—William Baldwin, Lancashire.
1714—Thomas Wilson, second time.
James Dickenson, third time.
Josiah Langdale, second time.
William Armstrong, England.
James Graham, died at Burlington.

1717—Benjamin Holme, Yorkshire.
1719—John Danson, England.
Isaac Hadwin, do.
John Oxley, do.
Lydia Lancaster, do.
Elizabeth Rawlinson, do.
Rebecca Turner, do.
1721—John Appleton, Lincolnshire.
John Fothergill, second time.
Lawrence King, Yorkshire, England.
Margaret Payne, England.
1723—Benjamin Kidd, Yorkshire, England.
1725—Abigail Bowles, Ireland.
1726—William Piggot, London.
1727—Joshua Fielding, do.
Joseph Taylor, do.
Rowland Wilson, do.
1728—Samuel Bownas, second time.
1731—Paul Johnson, Dublin.
John Richardson, second time.
Henry Frankland, Yorkshire.
1732—Mungo Bewly.
Samuel Stevenson, Ireland.
Alice Anderson, Yorkshire.
Margaret Cowpland, Westmoreland.
Hannah Dent, Yorkshire.
1734—Joseph Gill, Ireland.
John Burton, Yorkshire.
William Backhouse, Lancashire.
1736—Edward Tylee, near Bristol.
John Fothergill, third time.
1737, 1738 } Ruth Courtney, Ireland.
Susanna Hudson, Ireland.
John Hunt, London.
1743—Edmund Peckover, Norfolk.
John Hasland, Yorkshire.

Samuel Hopwood, Cornwall.
1744—Christopher Wilson, Cumberland.
Eliezer Sheldon, Ireland.
1747—Thomas Gawthrop, Westmoreland.
Samuel Nottingham, England.
1751—Jonah Thompson, do.
Mary Weston, do.
1754—Samuel Fothergill, arrived Ninth-mo. 24th, England.
Joshua Dixon, Durham.
Mary Piesley, Ireland.
Catherine Payton, England.
1756—Thomas Gawthrop, second time.
John Hunt, second time, and Christopher Wilson, second time—who were deputed by friends in England to advise and assist Friends in America in a time of great difficulty.
1756—James Tasker, Oxfordshire.
William Reckett, Lincolnshire.
1757—Samuel Spavold, Hertfordshire.
Mary Kirby, Norfolk.
1759—John Storer, Nottingham.
1760—George Mason, Susanna Hatton, (late Hudson,) Jane Crossfield, arrived 9th of Ninth-month.
1761—Robert Proud, John Stephenson, Hannah Harris, Elizabeth Wilkinson, Alice Hall —died in Philadelphia; arrived 17th of Tenth-month.
1764—William Reckett, second time.
Susanna Lightfoot, third time, and settled in Pennsylvania.
1765—John Griffith, Chelmsford,
Abigail Pike.
1766—Thomas Gawthrop, third time.

1768—Rachel Wilson, arrived Tenth-month 16th, Kendal.

1770—Joseph Oxley, arrived at New York in the Fifth-month, and returned in the spring of 1772.

Samuel Neal. He returned in 1772.

1773—Robert Walker, Elizabeth Robinson, Mary Leaver. They returned home Fifth-month 1st, 1775.

1775—Thomas Gawthrop, fourth time, returned Fifth-month 1st, 1775.

1785—John Storer, second time.

John Townsend, London.

Thomas Colley, Sheffield.

1789—Mary Ridgway, Jane Watson, Ireland. Returned in 1792.

1793—Deborah Darby, Rebecca Young. Arrived at New York Tenth-month 8th, and returned to England 18th of Fifth-month, 1797.

1794—John Wigham, Martha Routh, Scotland. Arrived at Boston.

1797—Jervis Johnson, Ireland.

1798—Mary Pryor, England.

1799—John Hall, England.

1801—Sarah Stephenson—died in Philadelphia the 26th of Fourth-month, 1802.

Mary Jeffries, her companion, returned to England soon after the decease of Sarah Stephenson.

1801—Martha Routh, second time.

1803—Ann Alexander, Yorkshire.

1804—William Crotch, England.

1810—Susanna Horne, do.

1816—Mary Naftel, do.

1818—William Rickman, do.

1820—William Forster, Dorsetshire. He returned to England Fifth-month, 1825.

1822—George Withy, England.

1823—Isaac Stephenson.

Anna Braithwaite.

1824—Elizabeth Robson, Arrived in the Tenth-month, and returned home Seventh-month 20th, 1828.

1825—Anna Braithwaite, second time, accompanied by her husband, Isaac Braithwaite, from Kendal.

1826—Thomas Shilitoe. Arrived at New York Ninth-month 7th, and returned Eighth-month 8th, 1829.

George Jones and his wife

Ann Jones. Arrived at Philadelphia Ninth-month 18th, and sailed from New York as below.

1827—Anna Braithwaite, third time, accompanied by her husband. They returned home from New York Sixth-month 16th, 1829.

1830—Jonathan and Hannah Backhouse. Arrived at New York in the Hibernia, Ninth-month 3d, 1830.

1832—Jacob Green, from Ireland.

1837—Joseph John Gurney, and still here Eleventh-month, 1838.

Daniel Wheeler and Elizabeth Robson are expected.

Account of Friends who went on religious visits from America to Europe in the years

1693—William Walker, from Pennsylvania. He died while on his travels.
1694—Thomas Duckett, Pennsylvania.
1695—Griffith Owen.
Thomas Janney—died from home.
1700—Joseph Kirkbride.
1702—William Biles and his wife, Pennsylvania.
1706—Ellis Pugh, of Pennsylvania.
1707—Thomas Potts.
1708—Thomas Chalkley.
Richard Gove—died from home.
1710—Elizabeth Kay, Jersey.
1711—Ann Chapman, Pennsylvania.
Peter Fearon, Jr., New Jersey.
Peter Bain, Jr., Jersey.
1713—John Salkield, Pennsylvania.
1715—Anthony Morris, Pennsylvania.
1716—Thomas Story—returned to England and settled there.
1722—Esther Clare, Pennsylvania.
1726—John Estaugh, Jersey.
1728—Robert Jordan, Virginia.
Jane Fenn and Eliza Whately, Pennsylvania.
1730—Ann Parsons.
1731—Susanna Morris, Pennsylvania.
Arthur Jones, do.
Andrew Crammer do.
1732—John Cadwallader, do.
1733—Mary Pennel, do.
Ann Roberts.

1734—Joseph Jordan, Virginia.
Susanna Morris, second time.
Elizabeth Morgan, Pennsylvania.
1735—Mary Lewis, do.
Rebecca Minshall, do.
1739—Morris Aldridge, New England.
1740—Michael Lightfoot, Pennsylvania.
1743—Elizabeth Shipley, do.
Esther White, do.
1744—Robert Jordan, second time.
Peter Davis, New England.
Thomas Nicholson, North Carolina.
1747—Ebenezer Large, Jersey.
1746—Jane Hoskins, formerly Fenn, second time.
Elizabeth Hudson.
Daniel Stanton, Jersey.
1749—John Griffith, Pennsylvania.
1750—John Churchman and William Brown, sailed fourth-month 4th, and returned ninth-month 24th, 1754.
John Pemberton.
1752—Margaret Ellis, Pennsylvania.
Margaret Lewis, do.
1753—Susanna Morris, third time.
1754—Elizabeth Ashbridge and Sarah Worrell, both died abroad.
Mary James, Pennsylvania.
1755—Peter Andrews, Jersey, died at Norwich 13th of 7th month, 1756.
1756—Abraham Farrington, died in England.
Samuel Emlen.
1758—Joseph White, Pennsylvania.
Mordecai Yarnall, do.
1761—James Daniel, Jersey.
Ann Moore, Maryland.
1763—Thomas Goodwin, Pennsylvania.
George Mason, do.

William Horne, Pennsylvania.
1764—Samuel Emlen, second time.
1768—Thomas Goodwin, second time.
Thomas Carter, Pennsylvania.
1770—Robert Willis, Jersey.
1771—William Hunt, North Carolina—he died in England—his companion, Thomas Thornborough, soon after returned to Carolina.
1772—Sarah Morris, accompanied by her niece, Deborah Morris.
Samuel Emlen, third time.
John Woolman, died in England, Jersey.
1775—Thomas Carrington, Pennsylvania.
1781—Robert Valentine, do.
1782—John Pemberton, returned home in the 7th mo., 1789.
William Mathews.
1783—Patience Brayton and Mehitable Jenkins, New England.
Rebecca Wright.
Nicholas Waln, Pennsylvania.
1784—George Dillwyn and wife, returned 1791.
Rebecca Jones.
Samuel Emlen, fourth time.
Thomas Ross.
1785—Zachariah Dicks and Ann Jessup, North Carolina.
1788—James Thornton, Pennsylvania.
1791—Samuel Smith, do.
1792—Samuel Emlen, fifth time.
Sarah Harrison, Philadelphia.
Sarah Birkbeck, of England, was her companion.
Job Scott, died in Ireland, New England.
1793—George Dillwyn, second time.
Elizabeth Drinker, died in England.
1794—Thomas Scattergood, Philadelphia.

* John Pemberton, third time, died in Germany, 31st of 1st mo., 1795.

1795—Nicholas Waln, second time, accompanied by David Bacon, an esteemed elder.
David Sands, New York.

1796—William Savery, returned 10th mo., 1798.
Samuel Emlen, sixth time.
Samuel Emlen, his son, an elder and member of Burlington particular meeting in New Jersey, deceased 1st mo. 29th, 1838.
Sarah Talbert, Pennsylvania.
Phebe Speakman, do.

1797—Charity Cook, North Carolina.
Mary Swett, Jersey.

1798—Hannah Barnard, New York.
Elizabeth Coggeshall, do.

1800—Samuel Smith, second time, Philadelphia.
Richard Jordan, North Carolina.

1802—Joseph Cloud, do.
William Jackson, Pennsylvania.

1804—Jesse Kersey, do.

1807—Stephen Grellet, New York.

1809—Benjamin White, Pennsylvania.

1811—Henry Hull, New York.

1813—Elizabeth Coggeshall, second time.

1816—Hannah Field, New York.
Elizabeth Barker.

* He was accompanied by our friend Alexander Wilson, who remained with him during all his travels, until he closed his earthly pilgrimage at Pyrmont, in Germany, in great sweetness, feeling an assurance of having obtained peace with his Maker.

He was much beloved by those professing with us in that place, likewise by the inhabitants generally, who attended his funeral, and appeared much affected at being deprived of such an excellent friend; words fall short of conveying the feeling regard that was manifested by some who testified that they believed him to be a true minister of the gospel of Christ, because the words that he spoke to them were living words, which they felt living in their hearts.

1818—Benjamin White, second time.
Stephen Grellet, second time.
1819—William Flanner, Ohio.
1820—Nathan Hunt, North Carolina.
1823—Elizabeth Walker, New York.
Huldah Sears, Virginia.
Isaac Hamer, Tennessee.
1828—William Flanner, second time, sailed from Philadelphia 1st mo. 20th, and returned 4th mo. 22nd, 1829.
1831—Christopher Healy, Pennsylvania.
Stephen Grellet, third time.
Jonathan Taylor, Ohio, died in Ireland.
John Wilbur, Rhode Island.
1832—Charles Osborne.
1833—Elisha Bates, Ohio.
1834—John Warren.
1835—Anna M. Thorne.

[As I believe that such interchanges of religious visits have been remarkably blest and useful in the community and religious society, so do I most sincerely desire under the anointing of Israel's Shepherd, the leader and only sure guide and director of his people, that it may continue to be blest to the heritage of God, the only safe anointing, guidance, teaching, and direction; under that alone, I believe it will continue to be thus owned as in former days.
H. L. S.]

In the year 1671, John Burnyeat laboured much among Friends settled in Maryland and parts adjacent, and before the close of the year, appointed a meeting for all the Friends in that province, &c., to take his leave of them; sometime before the meeting was held, George Fox and a number of other Friends arrived from England, and attended the meeting, which was held several days, in which they endeavoured to establish meetings for discipline. George Fox, John Burnyeat, with divers other Friends, from thence proceeded to New England, and it appears from the journals of George Fox and John Burnyeat, that a regular yearly meeting had been established at Rhode Island for Friends of New England and colonies adjacent, which George Fox and a number of other Friends from England attended, in Fourth-month, 1672.

It appears from J. Gough's history, that a considerable number of Friends had settled in New Jersey, in the year 1678, four years before William Penn came to Pennsylvania: the first meeting they held was under a tent at Burlington, until John Woolston had got his house completed, (the first frame house in Burlington,) where they held meetings for worship and discipline. Meetings were continued there during his life, and that of his widow, until a meeting-house was built, and soon after a regular monthly meeting was established.

In the year 1681, a considerable number of Friends from Dublin settled near Salem, New Jersey; many Friends having previously settled in that neighbourhood, and had built a meeting-house there. After sometime, several of them took up land and settled near Newtown creek, and held

a meeting at the house of Mark Newby, and in two years afterwards built a meeting-house at Newtown. Sundry Friends having settled some by the river side, some beyond Cooper's creek, and some at Woodbury creek. With the concurrence of Burlington Friends, they established a monthly meeting for discipline; and Friends in Salem increasing in numbers, composed together one quarterly meeting.

In the year 1681, a yearly meeting was established at Burlington, which was first held at the house of Thomas Gardiner, the 31st of 6th month the same year.

In 1682, William Penn, with divers other Friends, arrived in Pennsylvania to take possession and settle the province.

The first meeting-house in Philadelphia was erected of boards, near the banks of the Delaware, in 1682. The first monthly meeting in that city was held the 9th of 11th month the same year. The first monthly meeting in Bucks county, which some Friends of New Jersey attended, was held near Middleton, at the house of Nicholas Waln, 1st of 11th month, 1683. See Gough's history. A yearly meeting continued to be held at Burlington, until the year 1685, when it was agreed to hold it alternately at Philadelphia and Burlington; and in the year 1760, it was concluded to hold it in Philadelphia only; and 1798, it was agreed to be held the third Second-day in the Fourth-month; the meeting of ministers and elders the Seventh-day preceding, instead of the Second-day after the fourth First-day in the Ninth-month, at which time it was formerly held.

When the yearly meeting for Pennsylvania and New Jersey was first established, it was intended to consist of Friends northward as far as New Eng-

land, and southward as far as Carolina. Maryland sent representatives for some time, but the distance of their habitations rendering it inconvenient for Friends of the remoter colonies, to give their attendance, the yearly meeting was constituted of the Friends of New Jersey and Pennsylvania only, and so continued several years. Afterwards, a considerable number of Friends residing in the western parts of Virginia and Maryland belonged to this yearly meeting. See Gough's History, Vol. III., page 306.

The following abstract of a letter from William Penn, to a person who had made some unmerited reflections upon him, may not be unprofitably recurred to at this time.

"If Friends here (in Pennsylvania) keep to God, and in the justice, mercy, equity, and fear of the Lord, their enemies will be their footstool; if not, their heirs, and my heirs too, will lose all, and dissolution will follow."

Testimony from New Garden Monthly Meeting, in Chester County, concerning HANNAH LINDLEY.

This our beloved friend was born in New Garden, in the Fifth-month, 1755. Her parents, James and Rebecca Miller, were Friends in good esteem. As she grew up to the state of a young woman, she met with various trials; and has often been heard, with thankfulness, to acknowledge the loving kindness of her heavenly Father, in preserving her. About the nineteenth year of her age she was married to William Miller, of New Garden aforesaid, entered into the cares of a large family, and approved herself well qualified for such a charge; her deportment and conversation being grave and solid, yet affable and instructive. Carefully improving the talents she was favoured with, she became qualified for service in the church; and after many baptising seasons, in much diffidence, she had to declare unto others what the Lord had done for her soul.

During her widowhood she experienced various trials and exercises, particularly on account of her bearing a faithful testimony against war, for which she suffered much in property, being stripped in so extraordinary a manner, that she has been heard to express, her faith was closely tried, but was mercifully sustained; relying on that arm that is invisible.

She was afterwards married to our friend Jacob Lindley; was a dilligent attender of our religious meetings, and careful in making way for her family to attend them also: and frequently on the afternoon of First-day, would collect her children and others

under her direction, and promote the reading of the holy scriptures. As she sat in meeting, the gravity and composure of her countenance and becoming manner of sitting, bespoke deep inward recollection and divine engagement: her public testimony was acceptable, being seasoned with a lively savour; in supplication deep and fervent. She sympathized with her fellow creatures under affliction, having at times remarked, "When I have gone only to pay formal visits, I have returned empty and barren; but when I have given attention to the small intimations presented to my view, to visit the afflicted, or to administer some relief to the necessitous, I have been favoured to return with a calm and peaceful mind."

In the Ninth-month last, after a time of close exercise, she apprehended it would conduce most to her peace to attend the yearly meeting in Philadelphia, it being at that time, [1798] an awful dispensation of sickness and mortality in the city; and in the opening of the meeting of ministers and elders on Seventh-day, she was favoured in solemn supplication, to the comfort of Friends present.

During her stay in the city, she more than once observed, that she had the reward of sweet peace in performing what she believed was required of her; having said to her husband, before they left home, "If thou and I, and many more should fall in the attempt, the sacrifice is small compared with the testimony. Shortly after she returned home, being seized with the fever then so mortal in the city, she evinced much Christian fortitude; and being queried with how she felt as to the event, replied, "As to life or death, I have not seen; with respect to outward things, it might appear desirable to stay some time longer, but the Lord can make it easy, and enable me to resign." At another time, being asked

how she felt, answered, "My mind is preserved perfectly quiet and calm, which I esteem an unspeakable favour." Some time after, mention was made of a person who had lately passed through some afflictive seasons; she said, "Poor mortals are dull scholars, not willing to learn: though the Almighty administers dispensations like judgments, yet it may be in great mercy, as he leaves nothing undone, in order to save the soul of his creature man."

Continuing in a sweet composure of mind, after about five days illness, she finished her course on the 3d day of the Tenth-month, 1798, in the 44th year of her age. The remembrance of her innocent life and meek spirit lives with us, and her memorial remains to be sweet and precious to many minds.

Testimony of New Garden Monthly Meeting concerning Jacob Lindley.

This our valuable friend was born in the Ninth-month, 1744. He was early in life a lover of religious enquiry, being of an affable and communicative disposition, not willingly giving, nor readily taking offence; and as his natural endowments became seasoned with divine grace, he was fitted to fill with propriety the important station to which he was afterwards called.

His first appearance in the ministry was about the thirtieth year of his age: his communications were lively and powerful, reaching the witness in the hearts of those to whom he ministered; and by keeping low and humble, walking in fear, and in obedience to the manifestations of duty, he grew in his gift, and became an able minister of the gospel, qualified to divide the word aright to the several states of the people. Being well versed in the Scriptures, he was frequently enabled to open them with instructive clearness. In times of internal commotion and strife in our country, he was deeply concerned; earnestly cautioning Friends, especially the young men, to watch against the delusive spirit of war, in its various appearances, so desolating in its progress, and destructive to the human species; and we believe his labours herein were productive of salutary effects.

He was one of those who bore a faithful testimony against the improper use of ardent spirits, at a time when the minds of Friends in general were less awakened to the magnitude of the evil, than has

since been the case. The descendants of the African race found in him a zealous advocate; their wrongs and sufferings obtaining his tender sympathy.

His travels in the exercise of his gift, appear to have been to the acceptance and edification of those among whom he came.

We shall close this Testimony with a few remarks on the last day of his existence in mutability, awfully impressive of the necessity of having our accounts in readiness. He appeared in the meeting at New Garden, in a lively and affecting communication, delivered with heart-tendering energy and clearness; in the course of which, he intimated an apprehension that there might be those present who would not see the light of another day; and added, perhaps it might be himself.

After meeting he appeared in his usual cheerful disposition; when, towards evening, by a fall from a chaise, he was suddenly deprived of life.

His decease was on the 12th of the Sixth-month, 1814; and on the 14th of the same, he was interred in Friends' burying ground at New Garden, where a solemn meeting was held on the occasion.

Having but one copy left of the following memoir of my dear departed husband and his endeared child—am induced to insert the account with those extracts and fragments that I think worth preserving with some mention of my immediate family and connections. I am desirous in the preceding, as well as in what may follow after, to show the advantage of the remark of my dear friend, Rebecca Byrd, respecting her union with Deborah Darby, that their "griefs if shared were less, and every joy increased, which gave rise to the hope that their was a friendship built on what would stand the wreck of worlds —a principle divine—a unison of souls—an attainment desirable of bearing one another's burthens, and so fulfilling the law of Christ."

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From motives of deep interest in the beloved children and grandchildren of my dear departed husband, (of whom nineteen survive him,) and dedicated to the memory of those that are gone, these fragments are offered to you, "with design to point out the beneficial effects of a life of religion and virtue, at that solemn period which mocks the splendour of triumphs, and lays human honour in the dust: more with a view to inspire us with a desire of copying their virtues, than to build their tombs or garnish their sepulchres." Annexed is an Eulogium, by our friend Roberts Vaux, as a little sketch of the life of one whose name is dear to us.

For thus "the actions of the just,"
When memory hath enshrined them,
Ev'n from the dark and silent dust
Their odour leave behind them.

Your affectionately interested Mother,
HANNAH LOGAN SMITH.

Philadelphia, First-month, 1827.

Philadelphia, 3d Mo., 1809.

Dear Brother,

Lest thou shouldest not have left Europe as soon as I have looked for, have thought it proper to inform thee and thy dear wife of the great loss I have sustained in the death of my much beloved son Benjamin, who departed this life on the 27th ultimo, about ten o'clock in the morning. I have acquainted thee in former letters, of his having taken a violent cold in Portland, on or about the 22nd of the Ninth-month last, which terminated, by the time he returned to Boston, in fever and night-sweats, which continued on him until his death; it was about one month before he returned to Burlington, when I met him—was much alarmed, seeing he was so much reduced. We staid in Burlington about two weeks before we moved to the city, in hopes he might get better by good nursing and gentle exercise. Though he did not appear to get much worse, he did not get better. When we came to the city, we called in two physicians, and pretty soon after, another. The first thing they did was to try to salivate him, which was tried inwardly and outwardly, but to no effect. He was bled, cupped, blistered—besides an issue put in his side: all which were very afflicting, but he bore them with great patience. These operations reduced him very much, so that in a month's time he was a mere skeleton: his bones came through his skin, which afterwards appeared to be the greatest suffering he experienced, not being able to get much rest on account of his bones paining him. We had him placed in the back bow-room down stairs—had a good nurse to take care of him; besides, there were a number of his acquaintances who offered their services to sit up with him—I believe about sixteen, who took turns, two a night. This

was continued from the time he was confined to his bed in the room, which was about fifteen weeks. We had a thermometer in the room, which was kept night and day the same temperature. I am thus particular, to show that every means that lay in my power to make him comfortable, and, if possible, to preserve his life, were done. But the Lord saw meet to remove him.

He was mercifully favoured throughout his sickness with a quiet mind. In the forepart of his illness he was frequent in prayer to his heavenly Father, to preserve him in patience and resignation to his divine will, either in life or death. His mind was wonderfully opened to see into the christian dispensation, and the beauty of the Truth as it is in Christ Jesus our Lord. He had many edifying communications to those around him, particularly to his brother Charles, as well as myself. He truly preached the gospel of his dear Redeemer, and used to say, if his heavenly Father would but spare him he would follow him to the ends of the world. Thomas Scattergood,* who spent much time with him, had frequent communications with him. Though I was often present, I did not hear much of their conversation; but at the grave-yard, where there was a very large concourse of people, he in his public testimony said, he never knew a person of his age who had a clearer sight and sense of the gospel dispensation than this youth. I can truly say, he preached the everlasting gospel to me when sitting by his bedside, where I spent much of my time, loving to be with him; my mind seemed more tranquil sitting with him than any where else: in fact, I never felt easy to leave him, but staid pretty constant with him, so that my health is much im-

* A beloved and devoted minister.

paired.—And the separation, though looked for, so great, that I am at times scarcely able to support life, though fully persuaded that my loss is his great gain; believing that his soul is now at rest with his dear Redeemer. I was sitting by him the morning he went off, which was quite unexpected to himself and me. He had always been favoured to sit up in his easy chair, and eat his meals. He was in his chair, when he was taken so ill—he had finished his breakfast—the doctors had just left him. I was conversing with him—his voice was preserved to the last. He began to cough: I discovered he had more difficulty to raise the phlegm than usual: observed him to be trying to unbutton his collar. Nurse came to him and opened his clothes. I opened the windows and came to him. He desired I would get a quill and run it down his throat, first dipping it in sweet oil. Charles ran into the store and brought one. I ran it down his throat. He told me to do it again, which I did, having no effect. He then asked for a drink of water, which I gave him, but could not rise; he was in great distress. He told nurse to lay him down, which she did, and then cried out "Lord spare me this time, and I will follow thee to the ends of the world," and immediately after cried with a loud voice three times, "Lord have mercy on my soul." I stood by him in great distress of mind, and it sprang in my heart to say to him, "Dear son, thou hast witnessed the Lord's mercy to be near thee throughout thy sickness, don't loose hold at this time, it will soon be well with thee." This appeared to take off the perturbation he was in; his countenance became tranquil, and he went off in about five minutes without sigh or groan, not even stirring hand or foot. It was not more than fifteen minutes from the time he began to cough till he went off.

Dear brother, I have had a great struggle to keep my mind composed in giving thee this melancholy account of the end of this dear plant, which appeared to have grown to maturity before many others. His affection and tender behaviour to me, were very endearing. His steady habits and great care to my concerns, fastened him very closely to me, perhaps too much so; that it has pleased the Allwise Disposer of human events to deprive me of this dear son, and let me see that we should not love any thing more than Him, neither houses nor lands, wife nor children, but to love him above all, and then all things will go well with us here as well as in the world to come. I have had trials sufficient to wean me from this world, and it appears now to me, though I possess all the comforts this life can enjoy as to worldly matters, they appear to me as though I possessed them not. That the desire of my heart is to seek the friendship of my heavenly Father, to feel his love to flow in my heart, which is more to be desired than all the pleasures and profits of this fading transitory world, that when the Lord sees meet to cut the thread of my life, he may receive me into his ever-blessed rest, is the desire of my soul at this time.

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Having met with the foregoing extract of a letter from my beloved husband to his brother, Jacob Ridgway, then residing in Paris, with whom dear Benjamin spent nearly two years, whilst his uncle lived in Antwerp, it seemed in my heart, under, I trust, the tendering influence of best love, (and with desire that we may not live regardless or forgetful of those who oft advised and counselled us,) to have, as a substitute for manuscript communication, a few copies struck off for the benefit of my younger chil-

dren, trusting it will also prove acceptable to the dear offspring of riper years;—as he was a most tender parent, and they have no outward portrait of him to look upon, they may bear in recollection the pious concern of their dear father for them, as he often impressively said, he fully believed in the control of an overruling providence in the affairs of men, of which he could speak from experience and a knowledge thereof—frequently expressing the importance of an adherence to simplicity and moderation in all our views, with fervent desire that his children might be preserved therein; being firmly persuaded that nothing short of an attention to this blessed principle, inwardly revealed in the soul, which reproves for doing evil and commends for doing well, would promote happiness in passing along through time or at the close thereof—saying in effect,

> "Religion does not censure or exclude
> Unnumbered pleasures, harmlessly pursued."

And this was his testimony concerning his dear son Benjamin, of whom I have frequently heard him speak in the most tender manner, and that his dutiful and engaging behaviour to him greatly endeared this lovely youth, who has left a sweet memorial behind him.

Although my dear husband had strong ties to life, which he felt nature to bind him very closely to, he was almost daily looking for and speaking of his change, particularly of latter time, feeling increased infirmity, when he frequently expressed he felt nothing in his heart but love toward every body. Seeing the beauty and purity of the christian religion, as early in life unfolded on his mind, he often regretted his own shortcoming and unfaithfulness.

He was attacked on the night of the 8th of 5th

month, with a difficulty of breathing, and when the physician was called in, he considered him alarmingly ill. My dear husband remarked, that he did not know that he could do much for him, but said in a composed state of mind, "I am willing to go—pray for me."

He said at one time, "I feel that this sickness is unto death; I have no expectation of recovering from it, neither do I desire it: the world and all its enjoyments are stained in my view. I long to be released; my hope and confidence are in the mercy of God through Christ. I trust that my sins will be forgiven; and my prayers are, that I may be endued with patience to wait the Lord's time."

In a few days he was able to ride out several times, being tenderly lifted into his carriage by his sons, who were unremitting in their attentions to him, and attend to some calls of duty, which he felt impressive on his mind; one of which was to hand some aid to a person who had been dependent upon him—and when it was remarked that the fatigue might be too much for him, as he had rode in the morning, he replied, he might not be so well the next day—which proved to be the case, insomuch that he would have been unable to have attended to it afterwards. On First day, the 14th, he became anxious his two daughters, whom he tenderly loved, should be sent for from Weston school, saying, "it would be too much for them to come home and find him a corpse."

He watched at his front chamber window, and saw his faithful servant, Morris Hall,* set off for

* It may not be unworthy of notice, that this faithful coloured man remains, unchanged in life and practice, with H. L. S. and her family—and is, I confidently believe, during his leisure from his services therein, fulfilling his religious duties usefully among his own people, in a very exemplary manner.

them. He had given the most careful directions to him to avoid exciting any alarm in their minds. On that day he spoke of his past life, "how signally he had been led along; the many preservations he had experienced by being attentive to that inward monitor; he had been helped in an uncommon manner in his outward concerns;" and concluded "that his life had been a remarkable one." Yea the wonderful display of divine goodness toward him in early life, and the tender visitation of heavenly love that he experienced was a subject he dwelt much on for years past, and in the frequent recital thereof, tears of contrition would flow down his cheeks, and gratitude of soul caused his cup to overflow, for the mercies and favours dispensed to him all his life long.

During his life he was often comforted and refreshed on the morning of the day before he went out, as well as at other times, in having read to him portions of the scriptures of truth suited to his own state and condition, as well as the experience of those who had been devoted in their day to the cause of truth and righteousness.

On First-day, the 21st, a young person called, who was invited up stairs. After she left him he said, "I am glad she came, I felt much love to flow towards her."

The last day he rode out, on the 24th, he appeared so ill that it was doubtful his surviving; he desired us not to hold him, saying, "weep not for me but weep for yourselves; I long to be with Jesus;" and frequently said to his little children, "go on your knees and pray that your dear father may have an easy passage." To his beloved son Joseph, who was endeavouring to support him, he raised his voice, and most feelingly exprest, when his mind was solemnly engaged on his own account, "he be-

lieved a portion of the Spirit would be poured on him to pray for him," almost constantly saying to me "my dear, pray for me." During his indisposition, he recounted the Lord's mercies, saying, "glory, honour and praise," with fervent prayer and advice for the good of his family, tenderly enjoining his younger children to "live in love, and be a comfort to your dear mother." He often spoke of them, particularly of his youngest daughter, in her eighth year, who was inexpressibly near to him. Addressing his wife, he said, "My dear, keep them close to thee;" and observed, that he thought his connexion with his present wife had been a remarkable one—that after the death of his beloved son Benjamin, he thought of uniting himself in marriage, and was much exercised, desiring to be rightly directed therein—that as he sat in the North meeting under discouragement, she got up and spoke, and a language ran through his mind—that is the person; after which he became calm. And in the afflicting dispensations meted out to him, he often commemorated that he had been blest in forming several times this important connexion.

On a friend's visiting him and speaking of his recovery, he said, "Not my will, but thine be done;" and remarked that the Almighty could heal him of his disease, if consistent with his wisdom—that he should consider it a miracle—but that if He did raise him, he hoped to dedicate his life unto him more than he ever had done.

On Seventh-day before his close, a near connexion who had been absent during part of his illness, called to see him; he said, "Dear brother, we have been acquainted many years—I have always loved thee—I have been dying these four days—the sufferings of death are hard to bear, but there is no terror."

I have experienced close bereavement in the severing stroke of this most tender tie, which at times is overwhelming to my feelings, though attended with the balm of consolation, that the righteous have hope in their death, and that he is removed from a scene of conflict and suffering, which his peculiarly feeling mind unavoidably participated in: which reflection I desire may prove a stay and support to my mind; that if future days should be allotted to me, the resigned language of my heart may be, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Therefore, in witnessing his favoured state whilst waiting upon him, I was constrained on the bed of sickness to "magnify the Lord, and my spirit rejoiced in God my Saviour" on his account—for he had often been brought very low—was humble and diffident to a fault of his own abilities; tender, kind, and compassionate, particularly to the poor, towards whom he was willing to do good and communicate, being much redeemed and loosened from the love of the world, not placing his affections on sublunary things.

He requested a friend who frequently visited him within two or three days before his departure, to write to his dear daughter, Ann S. Rotch, at New Bedford, and give an account of his situation, as she was unavoidably prevented being with him. And in the separation which her residence there occasioned, often caused his fond heart mentally to visit her and family with desire and much solicitude, that by obedience to every requisition of duty, they might insure the best of blessings.

Language is inadequate to convey all that he felt of the deep and lively engagement of mind, I was a witness to, for our present and eternal welfare, that we might act uprightly, "do justly, love mercy, and walk humbly with our God."

Thus the tribute of tender affection has led me to speak and believe a mansion of rest and peace was prepared for him, which was the earnest craving of his soul, to be prepared to enter and find mercy. For he felt he had nothing to trust in but the mercy of God through an infinitely gracious Redeemer.

And here I may remark, after being happily united in marriage within a few days of sixteen years, that my beloved husband was removed from us in a quiet and peaceful sleep, without the least change in his countenance, on the night of the 29th of 5th mo. 1826, in the 67th year of his age, and his earthly tabernacle committed, under the feeling of much serenity and solemnity, in Friends new burial ground, in Philadelphia, on the evening of the 1st of 6th mo.

An Eulogium on the Character of Benjamin Ridgway Smith, late a member of the American Literary Association: delivered by appointment of that Society, on the 13th of March, 1809, by Roberts Vaux, Vice-President of the Institution.

Peace to the memory of a man of worth,
A man of letters, and of manners too!

* * * * * * * *

——— was honoured, loved and wept,
By more than one ———————COWPER.

(*First Printed in* 1809.)

My Friends and Colleagues,

The solemnity with which this assembly is invested, the eloquence of silent grief that has gained

an influence in our bosoms, by awakening and interesting the best affections and sensibilities of the mind, convey more feelingly than language can express, that we have met for no ordinary purpose.

It is the first occasion since the establishment of our institution, on which we behold cheerfulness yielding her empire to the dominion of sorrow, within these walls.

Never before was our literary circle invaded by tnat messenger, whose decree, when the mortal is commanded "to put on immortality," is irresistible and final.

But that Almighty Being who presides on high, in providence and wisdom, just, incomprehensible, and eternal, has permitted death to triumph over the corporeal existence of a fellow member; and the grave has received him, whose presence we have hailed with pleasure here, but whose place amongst us is now vacated for ever!

Conforming to a practice, which has the high and honourable example of ancient and modern times to recommend it to our adoption, we are now convened to pay an unfeigned tribute of affection to his memory.

His many virtues entitled him to our love and esteem; and the influence of them on his conduct, during the short period of his existence on the theatre of this world, has afforded us a lucid example of their value, at once deserving our imitation and our praise.

To delineate and record the character of Benjamin R. Smith, is the duty which your too partial choice has devolved on me, and to the performance of which I proceed, by no means unconscious of the inferiority of my abilities to do justice to the subject and to you.

He was born on the 21st of September, 1787, at

the village of Camden, in New-Jersey, and came with his parents to reside in this city at an infant period of his life; and here it was that he received the first principles of his scholastic education.

At the early age of eight years, he was placed at a boarding-school in Burlington, on his native soil, under the tuition of a celebrated instructor, and soon perfected himself in the higher branches of learning.

Returning to Philadelphia in the year 1801, he commenced the study of the Latin language—a pupil of an able preceptor in the seminary founded by Penn, the honourable proprietor of Pennsylvania; and rapidly progressed to an intimate knowledge of that sublime repository of ancient literature. With equal assiduity and success, he obtained an acquaintance with the rudiments and structure of the French language, which afterwards received the polish of fluent and elegant expression by the practical use of it in Europe.

Having finished his education before fifteen annual revolutions had noted his existence, and being naturally of a delicate and tender frame, perhaps inheriting in his system the seeds of pulmonary disease, added to an evident decline of youthful vigour—the plan for his visiting the more mild and genial climate of Europe, was suggested and determined on.

In the spring of 1802, he took leave of his friends and his country, and embarked for Antwerp, a city in Germany, on the river Scheld; which, in ages past, was one of the most celebrated commercial towns in that part of the world By the influence, however, of contending interests and superior power, the highway to its quays was interdicted, and it remained a spectacle of deserted greatness and mouldering ruin, until within these few years past, when resuscitated by the changing circumstances of Eu-

ropean policy, the navigation of the Scheld was opened; and succeeding to the rank of local and national importance which it before enjoyed, Antwerp became the continental resort for the once flourishing commerce of the United States. At that place, an uncle of our departed friend, had some time previously resided, as the principal of an extensive commercial establishment.

But to pursue the story of his life, we find that in the month of July, immediately succeeding his departure from America, he arrived in England, where having remained a few days, he hastened to partake of the society and friendship of his relatives at Antwerp.

Connected with the hope of improving his delicate and precarious health, by visiting another hemisphere, he was anxious to acquire a thorough knowledge of mercantile transactions; to cultivate his mind, by inquiring into the literature, customs and manners of the countries through which he designed to travel; to expand his views with beholding a new, interesting, and variegated page, in the great volume of nature and history of man.

On his arrival at Antwerp, he directed his attention to the regular duties of a merchant, in the counting-house of Ridgway, Mertens, and Company, under the liberal auspices of his uncle, with an extensive opportunity for obtaining the information that he desired; and in this, as in every other occupation of his life, he was zealously and commendably diligent. It was at this time also that he renewed the study of the French language, of which he soon became master; and in the autumn of 1803, he made his first principal excursion by a visit to Paris. On his journey to the metropolis of France, he passed through a country which was calculated by its variety, healthfulness and charms, to invigorate his

system, and increase the store of his information. He remained in Paris about a month, during which time he was employed in acquiring every thing that could be learned from an attentive view of the numerous public buildings, exhibitions and repositories, of all that is rare or elegant in nature and in art; for the display of which that mistress of cities is so justly celebrated. And whilst he embraced the means that were thus afforded him to gratify his curiosity, he was equally attentive to seize the advantages which were presented to his acceptance, for increasing the fund of his intellectual attainments. He returned to Antwerp in better health than he left it, and resumed his accustomed habits of industry and study.

In the winter of 1803, he visited Pyrmont, a town in Westphalia, famous for its mineral waters; and at that time he obtained a complete knowledge of the German language.

The establishment of his health being still his principal object, he sought its attainment by frequent journeys; and hence we find, that from Pyrmont he went to Bremen, Hamburgh, and various other places, previously to his return to Antwerp in the summer of 1805. In February, 1806, he embarked for his native country, and after a passage attended with tempestuous weather, and many distressing privations, in consequence of its having been protracted to upwards of 90 days, he arrived to the bosom of his family at home, who in common with his friends, had suffered the most painful anxieties on account of his long delay. His health, it was fondly hoped, had now become re-established; his mind was actively engaged in various pursuits, particularly those of a literary nature; in the prosecution of which, he became a member of this association in the month of November, 1806.

Having arrived at the age of twenty-one years, his indulgent and affectionate father made an arrangement for his son, to supply his place in commercial concerns, and sought repose in retirement from the perplexing cares of business; and this desirable object he saw effected.

In consequence of the energies and enterprise of our merchants being paralyzed by an embargo imposed by the national government, the general stagnation of business afforded an opportunity to our friend, whose life we are reviewing, to make a tour to the eastern part of the United States. In the autumn of last year he left Philadelphia, and visited all the sea ports, and many of the principal inland towns in their vicinity, which are in New England. It was during his absence at that time, that he contracted a catarrh, which induced him to apply for medical assistance; and having so much recovered as to be enabled to travel, he returned to his father's residence, then at Burlington, in New Jersey, in the month of October.

He had not been long there before his indisposition was renewed with aggravated symptoms. His father, alarmed at the situation of his precious child, and desirous that every effort of human skill should be employed for his recovery, immediately brought him to this city. For about a week after his arrival in Philadelphia, he was so well as to ride many miles in the day, an exercise recommended by his physician; but alas! the death-like chill and consuming fever, alternately increasing in the vigour of their attacks, soon brought him to his chamber, and ultimately confined him to his bed. The first medical talents were now engaged to succour him, and if the faithful exercise of their best judgments, aided by the unremitting attentions of his family around him, could have availed in opposing the

rapid career of his disease, then he would not have been its victim! But in vain were all these exertions. After patiently yielding to every prescription he was favoured to see a considerable time before his death, that though

"An angel's arm could not rescue him from the grave,
Myriads of angels could not keep him there."

In this happy state of resignation, his mind was irradiated with beams of heavenly light! He beheld the glories of the kingdom that was prepared for him, and seemed gradually to unloosen every tie which he had on this world. Reduced at length to the appearance of a shadow, having endured great pain of body without murmuring, on the morning of the 27th of February, in the twenty-second year of his age, commending his spirit to the mercy of his Creator, he peacefully departed, and O! how joyful must that end have been!

"For his last faltering accents whispered praise."

Such is the history of the most prominent events in the life, such was the death of Benjamin R. Smith. It is my duty now to consider his character; but I am sensible, that to portray it with fidelity, to place it before your view, neither heightened in its colours by the ardour of affection on the one hand, nor too lightly pictured by a desire to avoid the imputation of fulsome eulogy on the other, would require a more discerning judgment, and still more accurate pencil than mine to execute.

His natural disposition was mild, and to those who were not intimately acquainted with him, it might have been considered in some degree reserved. His judgment was sound, and in the formation of his opinions, he allowed it to have that full operation which generally characterizes the man of

correct sentiments. Having adopted an opinion, he was zealous, though conciliatory in enforcing it; attentive and respectful to the arguments of his opponents, communicating his ideas with method and perspicuity, and relinquishing them only when convinced of their injurious tendency.

His talents, which were early developed, rose above mediocrity, though perhaps they could not be entitled to the character of splendid genius; but he appears to us in a much more exemplary point of view, when we consider how amply his mind was furnished with useful information; when we reflect, that his intellectual faculties were invigorated and polished by studious application.

His literary acquirements were considerable; he had sufficient knowledge of the Latin language to correct his taste, improve his style, and cultivate his powers of imagination, by feasting on the harmonious strains of Horace, the majestic dignity of Virgil's Epic, or the sublime and energetic eloquence of Cicero. He spoke the French and German with as much fluency as his parent tongue: history and natural philosophy were favourite subjects of his contemplation, whilst miscellaneous reading, the productions of the moralist, the poet, and the politician, equally engaged a share of his attention. As a merchant, he was intelligent and respectable; his knowledge of the various subjects which have relation to the commercial transactions of our own country, as well as the more intricate modes of procedure in foreign places, was unusual for a person of his age.

His views of life, and the enjoyments of it, were rational. He followed not the fickle dame of fashion, in all her senseless round of inconsistencies; nor was his inquiring mind caught by the glare of splendour, which is too frequently esteemed as

the constituent principle of happiness, but often, only a

"Gay title of the deepest misery."

He was cautious in forming his attachments, but when his friendship was obtained, it was durable. He was always gratified with the society of his friends, received and entertained them with the most unaffected hospitality; and although his habits were domestic, he did not deny himself the pleasures which are derived from innocent recreations. His manners were affable and engaging, and whilst his demeanour was dignified, and excited our respect, he discovered none of those inflated conceits, that always denote the *superficial gentleman*. His filial duties were performed with more than usual zeal and obedience; in return for which, perhaps no father ever afforded an example of more confidence and affection. His morality was pure; and during his last illness, the principles of religious education, which were early implanted in his heart, became an object of his most serious consideration. His thoughts were turned to investigate the awful, and interesting obligations of man, in relation with his Creator; and his sincere desires to be made intimately acquainted with the important doctrines of Christianity were gratified, insomuch, that a pious and sympathizing friend, who frequently conversed with him, expressed his opinion that his knowledge of those deep subjects was uncommonly extensive; emphatically pronouncing him *"a preacher of righteousness."* Indeed, had not his mind been sustained by the consoling evidence, that through the merits of his Saviour it would be made a partaker with the joys of its divine original, when the conflict of nature was over, he could never have

borne his long and painful indisposition with the fortitude and composure that he did.

Some of you my friends, with myself, were witnesses of his serenity, his patience, and his resignation; to wait at his couch, and administer to his wants, was an office which we performed with emotions of pleasing melancholy; and next to the self-approving reflection, that we were employed in the best of social duties, it is gratifying to know, that but a few days before the object of our care was committed to the tomb, he expressed the grateful sense he felt for those attentions. He was among the number of those, who believed that a beneficent Creator had not endowed his creature man, with the exalted faculty of reason, merely as a distinguishing mark that he is a grade superior to the *"brute that perishes;"* but on the contrary, viewing him as a being *"little lower than the angels,"* an *"heir of immortality;"* and, conceiving his existence in this world probationary, in order for a preparation to inherit enduring felicity, he esteemed the improvement of the mind as a great duty. Hence he devoted much of his time to expand his intellect with useful knowledge; not as an essential prelude to future happiness, but as a mean by which he could contemplate the attributes of the Deity with more delight; and by investigating those laws of nature, which the human understanding is capable of comprehending more effectually

"Vindicate the ways of God to man."

Of his literary productions we have but few specimens; during his visit to Europe he maintained an epistolary correspondence with his father, and one or two of his most intimate friends. His letters are written with that familiarity and ease, which is peculiarly pleasing; and the information which they

contain, exemplifies and establishes an assertion previously made, that his judgment was discerning, his observation accurate and attentive, his language chaste, the manner of communicating his thoughts perspicuous, and his opinions valuable. In a journal too, which he kept on his journey from Antwerp to Pyrmont, as well as that on his recent tour through the eastern section of his own country, we have corroborating proofs of his intelligent mind.

Such is an imperfect estimate of his character; and connecting it with the incidents of his life originally noticed, you are furnished with some data, on which to decide how great were his qualifications, how considerable the opportunities for his improvement, and how well he employed those advantages.

With a mind enriched by a liberal education,—with his knowledge of mankind enlarged by the various means which foreign travel had placed in his possession,—with prospects the most flattering as they respected his pecuniary resources,

"To the bright shore of manhood he eagerly flew;"

but had scarcely unfurled the sails of his fragile barque, and began to feel the influence of those gentle gales, which promised to waft him to honour and preferment, than alas! the tempest of disease assailed him, and from the ocean of life, he was suddenly driven into the gulf of eternity. Thus,

"Death's flying sickle cuts the flowers of time,
And Virtue's fairest friends in bloom expire."

The daily instances of mortality which we behold, the removal of an individual we were accustomed to see, but of whom we knew no more than that he lived, seldom fails to impress the mind of sensibility with melancholy reflections; but when a friend and a companion, to whose worth we are not strangers,

with whom we frequently exchanged the mutual offices of affection, who was joined with us as in this case, in travelling the paths of literature and of science, is taken away, it is indeed a fruitful source of sincere mourning. That such emotions have a place in our breasts on the present occasion, cannot be questioned; and if the expression of our sympathy and condolence, can assuage the grief which rends the bosom of the parent, the demise of whose son we now deplore, it is offered.

The loss we have sustained as individuals, as members of this association, and as the constituents of the more enlarged circle of society, cannot be calculated. What services he might have rendered to the community in which he resided, how valuable he might have been to his country, in a religious or civil capacity, is not for us to determine. We have only now to improve by his good example, in imitating those virtues which adorned him when amongst us. In his life there is much to instruct us, by his death we may be wisely admonished; for in the language of Horace,

——————— properat cursu
vita citato ———————

and giving to this interesting reflection its just weight, let it excite us to an ardent fulfilment of our various duties on earth, indulging the hope, that we may become the companions of his spirit in heaven!

DEAR MADAM,

I thank you for the opportunity you allow me of adding to your memorial an acknowledgment of the great kindness I received from your lamented husband, and my early friend—Mr. James Smith.

When I was about thirteen years of age, he saw some verses I had written, sent for me to his house, and encouraged me to endeavour to improve myself. I recollect that upon the first visit to him he went to the door with me on my departure, and filled my hand with silver "to buy books." Some months afterwards he proposed to send me to a boarding school at Haddonfield, New Jersey—under the care of Mr. Stephen Munsen Day—to whom he afterwards sent his own son. This offer was the more welcome to my mother, because a gentleman had offered to give me a regular education at a Roman Catholic college in Maryland, to which she was averse. Mr. Smith's offer was preferred, and I remained nearly a year at school at his expense. I had here an opportunity of improvement in many branches of learning that would otherwise have been entirely beyond my means—and the prosecution of my studies, the kindness of my preceptor and his wife, and the friendship of many estimable families in that neighbourhood, made this year the happiest I had ever lived.

I have always recollected this great kindness with gratitude. I never had any means of proving it to Mr. Smith—and now the opportunity has passed forever—but I shall esteem it a sacred duty to him (if Providence ever place it in my power) to do the same kindness to some poor lad; and thus the effect of your husband's beneficence may be felt for years after he has ceased to exist.

I remain, dear Madam, affectionately, your friend,

E. LITTELL.

MRS. HANNAH L. SMITH.

Philadelphia, 24th Dec. 1826.

DEBORAH LOGAN.

The honourably distinguished and pious DEBORAH LOGAN, is no longer an inhabitant of this earth. She who was "the honour of her husband,"* the ornament of society, and an example of the christian graces, departed this life at Stenton, the family seat and place of her last residence, situated near Germantown, aged seventy-seven years, on the morning of the 2nd of Second-month, 1839.

She was remarkably gifted and endowed with the spirit of the gospel, which breathes "Glory to God in the highest, on earth peace and good will to man." She was indeed a mother in Israel, and in the church I have felt her to be so, having often there been a witness of the solemnity and ingathering of her spirit at the footstool of Divine mercy.

She was an example of early rising, which no doubt contributed to prolong health in her originally fine constitution—"looking well to the ways of her household."

So recently as the 13th of 12th month last, she attended meeting on the occasion of my daughter's† marriage, and signed her name to the certificate, which is a valuable testimony of her friendship and regard. Her kindness has been indelibly printed on my heart and mind from a child. She was the wife of my mother's own brother, George Logan—and both of my dear parents (Thomas and Sarah Logan Fisher) had a feeling, high sense of her worth, and a strong attachment to her.

She was a blessing in her family, among her

* Doctor George Logan, deceased.

† Esther Fisher Smith—married to Mifflin Wistar, M. D.

friends, and the neighbourhood where she lived, has emphatically left the admonition, follow me, as I endeavoured to follow Christ, the meek Lamb of God—ever bearing in mind, by this shall all men know that ye are my disciples, if ye have love one unto another—in the language of Scripture—"For she opened her mouth with wisdom; and in her tongue was the law of kindness"—and whilst usefully engaged in religious and literary pursuits, she was remarkably attentive to the domestic duties of life—affording comfort and assistance in a conspicuous exemplary manner to every one around her, worthy of imitation to the young and rising generation. Much more might be said—but, though dead, she will speak—and I leave it to an abler pen to delineate, more fully, her estimable character.

Her remains were entombed in the enclosure on the plantation of Stenton farm, (which has been in the family more than one hundred years,) with much feeling and solemnity, by numerous connections, friends and neighbours, evincing much affectionate regard, respect, and esteem—on the afternoon of the 5th of 2nd month, 1839.

H. L. S.

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Died, at Stenton, on the 2nd of 2nd month, 1839. Deborah Logan, relict of the late Dr. George Logan, in the 78th year of her age.

In the death of this estimable and extraordinary woman, her friends and acquaintances have sustained a loss which cannot be supplied. Fitted by her intellectual endowments to shine in every circle, her society was sought by individuals of all parties during the stormy political scenes that occurred in the earlier period of her life; hence she became acquainted with many of those whose names stand conspicuous in the history of the struggle for inde-

pendence, and her memory was stored with anecdotes relating to this interesting period.

Most of the distinguished foreigners who visited Philadelphia, shared her hospitality, and perhaps in no single instance did a visiter leave her mansion without being favourably impressed by her genuine politeness and by the suavity of her manners, which sprung from a heart fraught with kind and generous feelings to all.

But those only who knew her well, and who witnessed in the domestic circle her fulfilment of every duty, can appreciate her character in all its excellence.

She was a devoted wife, an affectionate mother, and a faithful friend. She did all things well—hospitable and generous and noble in all her feelings, she was in all situations the lady, and always the Christian.

She was a Quaker, without sectarianism, and adorned its profession by a life marked by the purest principles of virtue and truth. She was dignified without ostentation—humble without servility.

Many of her leisure hours were devoted to researches into the early history of the state, for which the most ample materials existed in manuscripts under her own roof.

Several thousand pages of original letters relating to the subject were copied by her, with remarks and annotations, and it is presumed that no individual now living had an equal knowledge of the character of those who founded the colony, or of its early history.—Her writings upon other subjects are known to be extensive, and though they may involve too much individual character to be seen by society at large, yet they are so strongly marked by her own gifted mind as to be invaluable to her own friends.

W. L. F.

Mrs. Deborah Logan, the refined, the enlightened, and the good, now sleeps in death! She died at the family seat, at Stenton, near Germantown, on the 2nd inst. in the 78th year of her age.

It is not often that a person descends to the tomb leaving so wide, so deep a void. Matured and fitted as she was for eternity, she is nevertheless painfully missed from the circle which she adorned—a general gloom affects and saddens her numerous friends.

All ranks and classes among us knew something of her peculiar excellence,—the poor and the ignorant, as well as the cultivated and refined. Her manners possessed a peculiarly winning grace and ease, strongly expressive of benevolence and polished politeness combined. Her ability to adapt herself to all circumstances and to all and every occasion of life, shone in her actions with all the grace and purity of christian love and gentleness,—for she was deeply imbued with christian affections and graces.

To love such a lovely woman, was instinctive in all who approached her—she was the delight of the young, and the beloved of the aged. Rarely indeed does it fall to the lot of humanity, in old age, to possess so many points of attraction—so many traits of loveliness and goodness—worthy to be admired in life, and fondly remembered in death.

That she was of a superior order of female excellence and intelligence, may be inferred from her fine talents, as a composuist, both in prose and verse. Her modesty and unwillingness to meet the public gaze, did not allow her to come before the world in her proper name; but it is known to some that she has received the emphatic name of "the female His-

torian of Pennsylvania," as due to her for the large manuscript collections of historical papers which she had compiled and elucidated for future public instruction. She delighted to live in the memory of the past, and her mind was therefore rich in the imagery of other times:

> You might have ask'd her, and she could have told,
> How, step by step, her native place threw off
> Its rude colonial vestments, for the garb
> That cities wear.
> And she could give recitals of a race,
> Now rooted up and perish'd. Many a date
> And legend, slumbers in that ample breast,
> Which History coveted.

J. F. W.

At a meeting of the *Historical Society of Pennsylvania*, held at the Philosophical Hall, on Monday the 4th of February, 1839,

Peter S. Du Ponceau, LL. D., President of the Society, was called to the chair, and *James J. Barclay* was appointed Secretary.

Job R. Tyson, Esq. stated that the society had been convened to pay a tribute of respect to the memory of Mrs. Deborah Logan, who departed this life on the 2nd instant, at Stenton.

He dilated upon the claims which the venerable deceased had to the respect and regard of the people of Pennsylvania, and especially to the members of the Historical Society for her devotion to historical researches, and the zeal she displayed in regard to the fair fame of early Pennsylvania.

Mr. Tyson offered the following resolutions, which were seconded by Mr. Vaughan and unanimously adopted:

Resolved, That we have learned with deep emotion, of the death of our cherished associate, Mrs. Deborah Logan, a lady whose pure virtues, mental

endowments, and attractive gentleness of manners, rendered her the ornament of this society, and the pride of her numerous friends.

Resolved, That the history of Provincial Pennsylvania has lost in Mrs. Logan an enlightened and able illustrator, and the beautiful simplicity of provincial manners one of its truest and most faithful representatives.

Resolved, That a Committee be appointed to convey a copy of these resolutions to the surviving son of the deceased.

The Chair appointed Mr. Tyson, Mr. Vaughan, Mr. J. F. Fisher, and Mr. Barclay, the Committee; and

On motion of Mr. Vaughan, the President was added to the Committee.

On motion, it was Resolved, That the proceedings of this meeting be published. Adjourned.

PETER S. DU PONCEAU, Pres't.

Attest—JAMES J. BARCLAY, Sec'ry.

☞ In consequence of the deeply lamented death of Mrs. DEBORAH LOGAN, the *Philadelphia* and *Loganian Libraries* will not be opened to-day.

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From "The Friend."

DEBORAH LOGAN.

DIED, at Stenton, near Germantown, Pennsylvania, on the 2nd of 2nd month, 1839, DEBORAH LOGAN, relict of the late Doctor George Logan, in the 78th year of her age.

The pen of friendship is rarely called upon to record the departure of so much excellence as this extraordinary woman united in her character. Born

a member of the religious society of Friends, and cherishing its principles from a conviction of their truth, her life was marked by the exercise of the virtues to which they lead; and in her frequent intercourse with persons of every religious profession, she always maintained the dignity and simplicity of a Friend.

Endowed by nature with more than usual mental powers, she used them to the advantage of her family and her country; her society was sought by the old for the information she could impart, and by the young for her cheerfulness and suavity; the kindness of her welcome was conspicuous to all who approached her, and attested the interest which she felt in the whole human race.

The eventful period of her early life found her associated in the circle of those whose lives, from patriotic and virtuous motives, were devoted to the public good; and by these she was highly esteemed. Her conversation was replete with anecdotes of the most eminent amongst them, whose names will be handed down to posterity, not only as the great, but as the good. She employed herself for a number of years in researches connected with the early history of Pennsylvania; and she is understood especially to have compiled from the papers of her husband's ancestor, James Logan, the confidential friend and secretary of William Penn, a curious and highly interesting account of the views of that great man and his colleagues regarding the settlement of his infant colony, its advantages, and the prospect it held out for the future exercise of liberty of conscience. In this compilation will be found the correspondence of William Penn, for a long series of years, together with letters from his wife, who took charge of the interests of her husband during his protracted sickness, and ordered the affairs of the

government with such soundness of judgment and clearness of view, as indicated a high state of mental endowments.

In speaking of the recent departure of a friend so extensively known and esteemed as Deborah Logan, the writer desires not to indulge in much remark. Yet in justice to her well regulated mind, it may also be observed, she was such a rigid economist of time, as to accustom herself to rise often before the dawn, that her domestic duties might not be infringed upon by her literary pursuits. Much of the voluminous correspondence alluded to was copied during those early hours too frequently given to repose; thus she lived as one accountable for the talent lent; and when the insidious approaches of disease convinced her that the undeniable messenger was near, she died in that holy confidence which can alone sustain the mind at that solemn period.

E. G. DORSEY, PRINTER,
LIBRARY STREET.

POSTSCRIPT.

My esteemed friend, E. Littell, who has assisted me in preparing this book for the press, having been much taken up with other business, has unintentionally omitted several matters which it was very desirable to have inserted. On this account I supply here a few memorandums.

Died, in 1798, at the Cliffs on the Schuylkill, at the house of his uncle Samuel R. Fisher, Thomas Fisher, son of Miers Fisher, about twenty-one years of age. His friends and society have experienced a truly great and deplorable loss in the death of this amiable young man, who was of an agreeable countenance and person, and great brilliancy of talents. He added such an assiduity in the pursuit of literary acquirements, as gave fair promises of future celebrity. Mild and unaffected in his manners, and possessed of uncommon mental excellence, he lived beloved and died lamented by all who knew him.

Joshua Fisher, son of Thomas, deceased 10 mo. 28, 1806, much and deservedly regretted. His son, my esteemed nephew, Joshua Francis Fisher, was recently married, as was also Charles Henry Fisher, my brother James' youngest son.

Thomas Fisher, deceased 9 mo. 6, 1810, in his seventieth year. Of him it may be justly said, he

was a most amiable, affectionate relation, in every sense of the word. Receiving his friends and connections with openness and a tenderness inexpressible, as many of them may remember, when the tears of affection would flow down his cheeks that rendered him incapable of utterance. It was painful to him to hear the failings of others spoken of, for he was desirous to embrace all. He loved the truth, and was anxiously concerned for his children to walk therein, as the only safe path through the wilderness of this world, believing therein preservation would attend them. Much more lives in my heart respecting him who, without the least partiality, I may say, was one of the best and tenderest parents that ever children were blessed with. It pleased the Almighty to separate him from them by a gradual failure of his strength and faculties, so that he passed quietly away without suffering the pain of dissolution—an event which he had looked towards for some years, and was desirous more than any earthly enjoyment to be found in a state of acceptance.

My valued, respected uncle, SAMUEL ROWLAND FISHER, a most conscientious and upright man in all his dealings, deceased 5 mo. 6, 1834.

H. L. S.

5th Month, 1839.

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